# The LUTHERAN OUTLOOK

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# Pointed Paragraphs

### WHO'S WHO

The article, "The Pastor and His Task," is a lecture delivered by Dr. J. M. Jensen at Trinity Lutheran Seminary, Blair, Nebraska. Dan B. Bravin, author of "Open Doors Among the Jewish People," is superintendent of Christ's Mission to the Jews, Pittsburgh, Pa. Rev. H. E. Eswine is pastor of an Ohio congregation. The article by Rev. Vogeley was begun last month.

### ON THE DEATH OF HIS BROTHER

A man is not completely born until he is dead. Why then should we grieve that a new child is born among the immortals. We are spirits. That bodies should be lent us while they can afford us pleasure, assist us in acquiring knowledge or in doing good to our fellow creatures, is a kind and benevolent act of God. When they become unfit for these purposes and afford us pain instead of pleasure, instead of an aid become an encumbrance, it is equally kind and benevolent that a way is provided by which we may get rid of them. Death is that way.

Our friend and we were invited abroad on a party of pleasure which is to last forever. His chair was ready first and he is gone before us. We could not all conveniently start together; and why should you and I be grieved at this, since we are soon to follow and know where to find him.

*—Letter of Benjamin Franklin.*

### SOKOLSKY ON LYING

*Maybe it is good politics, but it is bad patriotism. Roosevelt remains a controversial personality, deeply adored by many; equally hated by others. His close colleagues, Harry Hopkins, Henry Morgenthau, Jr., Cordell Hull, Henry Stimson, Jim Farley have described him in their memoirs as a man capable of great untruths, of petty lying and joyful trickery. Some of his friends, who so describe him, do it with admiration, setting themselves up as protagonists of the lie as a weapon of party politics.*

### DANGEROUS DECISION

The Supreme Court decision, declaring that the Champaign, Illinois, plan of released-time religious education in the public schools is unconstitutional, sharpens the issues which we confront in regard to religion and secularism in education.

We may argue on constitutional grounds that this is an illegitimate extension of the meaning of the Constitution. But it is more important to recognize that it embodies a philosophy in which the secular idea that religion is dangerous to the peace and unity of a community becomes compounded with certain Protestant notions that religion is purest when it is most private.

It is because secularism and Protestantism tend to join forces in such a philosophy that a spiritual climate is created in which these Supreme Court decisions take place. The observation that "the Supreme Court follows election returns" is not too cynical.

We must recognize therefore that our difficulty lies not with Supreme Court decisions but with a climate of opinion which a Protestant and secular majority has created.

*—Reinhold Niebuhr.*

### GOVERNMENT ECONOMY

One of our most serious and most difficult problems is an ever-increasing Federal budget; and an ever-increasing national debt; and a policy of deficit spending. Most of us came to the Congress last year determined to halt and reverse that trend. Congress being in the position of having to pass quickly on complicated and tremendous Federal appropriations, needs sympathetic assistance from the Administration if it is to make adequate reductions. When reductions have been made, we have found that some departments, with apparently deliberate intent, have applied those reductions to the most necessary functions of the Department concerned, thereby arousing strong public opposition. For example, we found essential postal services had been reduced before the postal budget had even reached the Congress. More than that, we found that no sooner had we made a saving in one place than an emergency matter, which we were required to support, wiped out whatever saving had been made.

*—Senator Raymond E. Baldwin.*

### HER HAND OUT BRINGS A 'HANDOUT'

*Mr. and Mrs. Richard Gallitz were unable to sit together in church, so Mrs. Gallitz sat in an empty place and motioned for her husband to sit behind her.*

*When the collection began, Mrs. Gallitz found she had no money. She held out her hand, palm up, behind her, and a coin was dropped into it.*

*When services were over, she turned around to talk to her husband—and found he had been seated six rows back. Whoever had been sitting behind her had left.*

*—Bexley, Ohio, Herald.*

### NO MORE PERSONAL AMBASSADORS

One of the most important things that have happened so far in this scarcely begun campaign was Dewey's announcement, at his first press conference after his nomination, that if he became president "diplomacy, operating through regular channels, would supplant the failure of attempted personal diplomacy" *(Chicago Tribune,* June 26). This, if it means what it says, is a death knell for "personal representatives with the rank of ambassador." That was a device of Roosevelt's which Cordell Hull says in his memoirs was always making trouble for the state department, but which Mr. Truman has continued. Doing away with it and getting back to constitutional procedure would eliminate the Ed Pauleys, the Ed Flynns and the Myron Taylors.

*—The Christian Century.*

*A new series of stamps, showing the heads of Gottwald and Zapotocky was issued recently.*

*"These stamps don't stick," said a Czech.*

*"They stick," explained the other. "But the people insist on spitting on the wrong side."*


## The Lutheran Outlook

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The
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# EDITORIAL

THE NATIONAL CONVENTIONS of both major parties have now been held. They were, as usual, not very edifying spectacles, and one hears the question raised again here and there as to whether there could not be some more dignified way of choosing the candidates for the presidency.

**Playing Politics**

As it is now, the emphasis is all on party success, not on American welfare; in fact, the voters are urged to believe that the welfare and safety of America are entirely dependent on the success of one party or the other. No candidate can hope to win the presidency without the backing of one of the major parties. But the parties themselves seem to be intent only on party triumph. The "ins" are determined to retain the power of office and keep their members on the public payroll, and they use every wile and maneuver to make the national administration which they have in their hands serve that end. The "outs" are hungry for the same spoils of war and are determined to "turn the rascals out."

The result is that each party convention becomes an orgy of glorification of that party and vilification of the other, a welter of fulsome oratory praising the candidate of the party in session and ridiculing the candidate of the other. In the process, truth is often the first casualty. The American voters are not so stupid, I hope, as to suppose that any party has a corner on all the virtues, or that the other party is the only one that makes mistakes. Yet the campaign is waged along that line, as though the party leaders really believed the voters to be unintelligent and easily manipulated by florid oratory.

The spectacle of a president going about the country declaring that the Congress just adjourned was the worst one the country ever had is disgraceful. The Congress is not supposed to be a rubber stamp for a dictatorial president, although it has sometimes been little more than that. The legislative and administrative branches of the government are coequal, and are supposed to work together. Every president will have a Congress to work with, as long as America remains a democracy, and the election of members of Congress every two years allows the people to exercise some control over national policies and developments. It is the part of a good executive to get along with his legislators and lead them in such an American program—not Republican or Democratic, but American—that they will follow and the nation will profit.

On the other hand, there is no doubt that the 80th Congress was not above attempting to embarrass the president both in what it chose to take up and in what it failed to act upon, hoping thereby to reap political gain in the next election.

The recall of the 80th Congress for a summer session is another illustration. In his acceptance speech, Mr. Truman drew out and played this trump card, that he would recall the Congress, as a gesture of personal virtue and vindication. But no one doubts that this gesture is almost wholly political in intent, calculated to embarrass the other party in the pre-election period; indeed, Mr. Truman said as much. If he had waited until the conventions were over and then called Congress back as a necessary move in a critical world situation, it might have been looked upon as a statesmanlike move. For their part, Republican members of Congress hope that the extra session will prove to be a boomerang, and are already planning wiles and stratagems by which the chief executive may be discredited.

The political maneuvering extends beyond the struggle between the parties to the interfactional strife within a party. This year it was chiefly visible in the Democratic convention, due to the strong differences of opinion developed in that party. It does not ennoble the presidential election for the country to see the leaders of a party desperately trying to draft a candidate other than the incumbent of the office, and then when the draft fails to see those same leaders and bosses climbing back on the bandwagon with alacrity. It gives the undeniable impression that the main idea is not to provide America with a good president, but to provide their party with a candidate who can win, and save them their jobs and perquisites.

But what irks me especially in these political cam-

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paigns is to note the way in which facts are mishandled and twisted in political speeches so as to make out that one's own party is always right, virtuous and deserving, and the other party composed of vicious boodlers and incompetents. For example, the Democratic platform condemns the Taft-Hartley Act and promises to repeal it. This is an obvious plea for the votes of a certain group that has called the act a slave-labor law. It ignores the fact that the bill became a law by being passed over the president's veto, and that the two-thirds majority in Congress which that required included large numbers of Democrats; and that, whether Republicans or Democrats, more than two-thirds of the elected representatives of the people voted for it as a necessary measure to protect the public interest.

Or take that other controversial issue, the high cost of living. For the president to try to put the blame entirely on the Congress, or for Congress to try to put the blame on the president involves an ignoring of facts. The fact is that one nation, however rich and willing, simply cannot supply half the world with goods of all kinds without creating a scarcity and a demand that sends prices up. It may be necessary to do all these things—both Congress and president were for European relief measures, and I think the country was behind them—but then why try to place the blame for increased living costs on one another?

This political maneuvering every four years is not good for the country. International situations of terrible importance are pending, for example the impasse in Berlin and the Jewish-Arab war in Palestine. But with the whole world ready to burst into flames again, America has to turn her back and say, "Excuse me while I settle this private fight over which party will dish out the jobs for the next four years."

What would happen if a candidate for the presidency were to make campaign speeches along this line: "My opponent is an honorable man, and if you elect him America will have a good president. But I invite you to note these differences in the platforms of his party and mine, and to make your choice intelligently between us." Would the world come to an end?

Maybe undulant political fever, every four years, is a necessary concomitant of the American scheme. Maybe that is the only way the general public can be acquainted with issues and problems and personalities. At least I am not well enough versed in political methods to suggest a workable substitute for the party conventions.

But it does seem that we could avoid some of this quadrennial mudslinging, smearing, stretching the truth, and twisting facts to make one side all white and the other side all black. Democrats do not really believe that those who head the Republican ticket are rascals. Republicans do not really believe that the Democratic candidates are fools or knaves. Neither side really believes that if the other side wins America will cease to be a great nation and to play a great part in world history. But every four years we are subject again to these waves of propaganda as the parties battle each other for power. Temporarily it is more important to be a Democrat or a Republican than to be an American. Politics is for the time being more important than statesmanship.

## More on Gambling

A FRIEND put into my hands a set of lottery tickets put out by the *Institutum Divi Thomae* Foundation of 706 Walnut Street, Cincinnati.

There are six lottery tickets in the book, and an accompanying card of directions instructs the holder to sell the six tickets for $1.00 each and send $5.00 to the Foundation. Thus an agent can make a dollar for each six tickets sold, or keep one ticket of each six in his own name.

The prizes are attractive enough to make it easy to sell the tickets to people who go in for that sort of thing. First prize is $10,000 cash. Second to fifth prizes are a Buick, an Oldsmobile, a Chevrolet and a Ford. From there on the prizes include various articles like a watch, a fur coat, a gas range, etc., down to No. 25, a living room set. Total value of the prizes at a rough estimate is $25,000. The numbers on the tickets which I have are above 50,000, but there is no way of knowing how many were printed. It could run up into the hundreds of thousands. The profit for the sponsoring organization will be enormous.

The tickets bear the words, "Sponsored by the Cancer Research and Hospital Fund of the *Institutum Divi Thomae* Foundation." The instruction card gives a few lines on cancer statistics in the U. S. Thus the whole scheme is given an aura of benevolence. Buying a ticket is a good deed because it is for "the cancer research and hospital fund." But the real objective is to get the Catholic Church a new hospital out of the pockets of the general public by a gambling scheme which is illegal to anyone except a "charitable" organization.

The morals of the procedure are exceedingly questionable. First, it uses the method of a lottery to make money, a method which is forbidden by law to gamblers and for which they could be jailed. The Catholic Church has no compunction about using such a method, if there by the Catholic Church is enriched. Second, it gathers this money for the glory of the Catholic Church from anyone who will take a chance. True charity makes its gifts from one's own pocket, from that which has been earned by one's own labor; not from the pockets of others who have been led by cupidity to contribute. Third, it sets the seal of organized religion's approval on gambling, enticing people who might not otherwise be tempted, and trains them in the gambler's attitude—the hope of getting something for nothing. Fourth, it builds up the prestige of a Church which will not hesitate to boast of her good works, and point to her hospitals as an example; but will suppress the fact that this or that hospital was not built by Catholics, but largely by non-Catholics who were led into a gambling scheme.

fth, it teaches the false idea that the end justifies the eans.

Is it any wonder that this country is getting to be ore and more a nation of gamblers? Just the other y I read that a whole shipment of Irish Sweepstakes kets was confiscated by New York port authorities as was being smuggled into the country in boxes marked erishable." The news item said, "It is illegal to sell e tickets in America." Let's be consistent and say at what is illegal for one is illegal for another.

I attended a Fourth of July celebration in our local mmunity. There were athletic contests for children all ages, a few inconsequential speeches, music by the gh school band, and fireworks. The program was all ght, but I did not like the way it was financed. Wom- n went through the crowd selling tickets. From time time between events on the program the announcer ould ballyhoo the sale over the loudspeaker. Then, st before the fireworks, drawings were made by repre- ntatives of various civic organizations and clubs. The olders of the lucky numbers marched up and received sh prizes of five, ten, fifteen and twenty-five dollars. Most of the children and young people of the community ere there waiting for the fireworks. They saw how vic leaders took part in the lottery. They saw people et as much as twenty-five dollars from a twenty-five nt investment. Easy money! It will take a great deal f teaching in Sunday school and in the homes to coun- eract the influence of that one public example.

In this case I have made my personal protest in a uarter where I hope it will do some good. I will not nd my presence to another celebration financed in hat fashion, and would not have been there this time I had known what was afoot. I hope some of my Lu- heran and other Protestant neighbors will also protest. hope that wherever such gambling schemes are con- ucted by churches or anyone else, there will be a long nd loud protest of those who believe that gambling is rong, and that the "get-something-for-nothing" idea is pernicious and character-destroying one. I hope such rotests will multiply and spread until they reach and nfluence state legislators, and some of the laws that eclare gambling is not gambling when conducted for a haritable cause will be wiped off the statute books. f we do not protest at what we believe to be inherently vil, we cease to deserve the name Protestant.

## Silencing the Gospel

I ATTENDED a funeral today, and as a result am a little disheartened over the prospect for genuine Christianity in this country.

The deceased was a neighbor, a man of Finnish ori- in, and his wife is of similar ancestry. Though they were ot members of a Lutheran congregation, and did not ttend any church regularly, they must have been in- tructed in the principles of the Christian faith in their arly life. But if they were, it was not apparent any- where in the funeral service.

The service was conducted by another neighbor, a retired Presbyterian minister. His wife is a Dane by birth, and both through his Presbyterian training and his lifelong companionship with a woman taught in Danish schools one would expect him to be thoroughly versed in the basic elements of the Christian faith. But there was no evidence of it in the service, which was conducted in a funeral home.

The service began with a number of readings from the Psalms. From Ps. 46 the minister read, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

From Ps. 90, verses 1 to 4 and 10 to 12 were quoted, omitting the verses that speak of our iniquities and sins and the wrath of God. From Ps. 91 the minister quoted verses 9 to 12: "He shall give His angels charge over thee, and in their hands they shall bear thee up."

There is nothing wrong with quoting those Psalms, for they are a part of our Christian heritage. But it is possible by careful selection and omission so to quote from the Old Testament as to give the impression that salvation is by character and merit. The faith of the Psalmist in the coming Savior is only correctly and clearly presented in the light of the New Testament.

The speaker ignored the New Testament altogether. He quoted "Beautiful Isle of Somewhere," and Tennyson's "Crossing the Bar," but he did not quote Jesus or St. Paul. He said that the deceased was a good neighbor. But St. Paul says, "Not by works of righteousness which we have done—." The speaker said that the deceased was a Mason, and that one cannot be a Mason without believing in God. But St. James says, "Thou believest that there is one God. Thou doest well; the devils also believe and tremble."

Nothing about sin; nothing about salvation by grace through Christ. The forty or fifty people present were encouraged to suppose that if one is a good person and means well, that is all that is necessary, and he will undoubtedly reach that beautiful isle of somewhere. The minister absolutely missed his chance to preach the Gospel. I am afraid there is altogether too much of that kind of soothing false doctrine preached. The old Adam is still determined to make himself respectable.

## Diplomatic Crisis

THE WAR OF NERVES goes on. As this is written, American B29s and jet planes have arrived in Europe, and authorities say it is just a routine training maneuver, which fools no one. Russia has promised to feed all Berlin, also the western sectors of the city, if the inhabitants of those sectors will go to the Russian quarter for the food and pay for it with Russian-printed marks. This is an effort to discredit the western powers. Russia also threatens to fly its planes in the corridor used

by American planes to fly food to Berlin. The situation is tense and dangerous, and a tiny spark such as one hot-tempered act on either side may easily bring catastrophe to the world. By the time this is read the world may be at war again, or this crisis may have passed into history along with others like the shooting down of unarmed American flyers by Jugoslav planes.

But there will be other crises. Today the U. S. government began a roundup of Communist leaders in this country. The Soviet government will undoubtedly try to counteract this move by some step of its own to enhance its prestige. The two nations are like two huge lomomotives nose to nose, steam up and drivers throwing sparks, trying to push each other back. It is not in the nature of the Communist mind to give in, for world revolution and world domination is part of its doctrine. America cannot give in, for appeasement would only mean progress in the Communist plan to cow and rule the world. Every war, every strike, every dissatisfied people, every internal dissension within any nation anywhere is fuel for Russia's fire.

It is not the province of a church publication to pretend to give advice on military stratagems or international politics. We have no military experts on our staff, not even any allwise radio commentators. But it is the province of church people to keep pointing out the relationship between our national dilemmas and our attitude to God. We are the ones who know that God is the sovereign, and not men like Hitler, Mussolini, Churchill, Roosevelt, Stalin, Tito, Chiang Kai-Shek. They wield their power for a brief moment and then they are gone; but God still rules. "Promotion cometh neither from the east nor from the west nor from the south; but God is the judge. He putteth down one and setteth up another." We are the ones who know that success in any human endeavor depends ultimately on whether it is in harmony with the will of God or not. And if we fail to speak up we are false prophets, broken cisterns, dumb dogs, sleeping watchmen.

How did we get into this impossible situation in Berlin? It is a long and not very pleasant story. But anyone can see that one of the mistakes the Western Allies made was to hold back their armies that were sweeping across Germany in order to give the Soviet army the prestige of taking Berlin from the east. And back of that was the mistake of Allied leaders during the war of appeasing Russia, coddling Russia, supplying Russia with planes and tanks, agreeing at Tehran and Cairo and Yalta, and later at Potsdam, to every demand Russia made, with the idea of keeping that nation in the war.

This was a part of our diplomacy of expediency at the time. Solve every problem the most expedient way, whether that way be right or wrong, and if it creates new and worse problems, well, we will solve them later by a new expedient. I was severely criticized in those days for daring to say in print that an immoral act is never defensible on the ground of expediency. It wasn't the thing to do. The fashionable thing was to go along with the powers that be, because we were at war, and it might be dangerous to criticize. Were not the Allies fighting for a brave, new, free world? Look at the Atlantic Charter! Afterwards we learned that the Atlantic Charter was only a few notes scribbled on a scrap of paper, and had never been signed by anybody. And under that camouflage our representatives bartered away the freedom of Poland, Czechoslovakia, Esthonia, Latvia, and Lithuania.

So now we reap the harvest of our unwise and unjust diplomacy of other years. It is too late to try to remedy that which is past and gone; we just have to make the best of a bad situation. But it is not too late, it is never too late for Christians to demand of their governments action at the highest moral level. The foreign policy of the United States should be one that we can defend even before the judgment seat of God on the last day. Nothing less is worth while. Nothing less will turn out to be for the welfare of America in the long run.

### YEA AND NAY

Yea and nay—
How easy to say
For the knave and the devil's slave!
But for me who am free
By the blood that was shed to save—
How hard for me!

—G. J. Neumann

# The Pastor and His Task

John M. Jensen

THE GREATEST PROBLEM in the church is the pastor. People are no better than their leaders. Like people like priest. Hos. 4:9, Matt. 15:14. Oecolampadius (1513) said: 'How much more would a few good and fervent men effect in the ministry than a multitude of lukewarm ones!' Said William Reid: 'The mere multiplying of men calling themselves ministers of Christ will avail little. They may be but cumberers of the ground.' Even when sound in faith, yet through unbelief, lukewarmness, and slothful formality they may do irreparable damage to the cause of Christ, freezing and withering up all spiritual life around them. The lukewarm ministry of one who is theoretically orthodox is often more extensively and fatally ruinous to souls than that of the grossly inconsistent or flagrantly heretical."[1]

"The pastor is the key man!", is a word we often hear. Therefore he should know that he is called by God to his task. By this I refer to the *inner call.* If a man is a minister he should be a minister because he is called by God not because he has been through a seminary. Jesus made the disciples fishers of men. He called them to be apostles. He called the Apostle Paul. Paul is the great example of the man who has been called. There is a divine urgency in him all the time. "Woe is unto me if I do not preach the gospel." Without that divine urgency the ministry becomes a burden to the man who enters it. I do not hold that the pastor should have a revelation of some kind to refer to as his call, but he who seeks the holy office of the ministry should have an inner conviction given to him by the Holy Spirit as he studies the Word that he is called to that task. That inner call will help in time of crisis, when he runs into difficulties and people do not appreciate him. The love of Christ constrains him. He says with Luther, "Here I stand, I cannot do otherwise." When the pastor gets out into the secular world with its secular spirit, the enemy will face him in the same manner as he faced Christ: "Art thou the son of God? Command that these stones become bread." If the minister has not that personal inner call of the spirit, he will begin to try to make stones into bread. Every day I see ministers busy trying to do this. But the temptation did not shake Christ; He merely answered that man does not live by bread alone but by every word which comes from the mouth of God. When Peter was tempted to go back to Galilee and fish he met Christ on the shore, and the Lord asked him: "Lovest thou me?". The man who has the inner call will thus meet Christ when he is tempted.

What I have said so far is by way of introduction. I shall now discuss: 1. The pastor's theology, 2. his message, 3. his personal work.

### *The Pastor's Theology*

If a pastor is to labor in the Lutheran church, he must be sound in the Lutheran doctrines. There is a great need in our age for the pastor to know where he stands. Jesus taught and preached with authority. The pastor must be able to speak with authority. That authority does not come from enthusiasm or much knowledge, even though these are very valuable, but the pastor's authority comes when he is certain of his doctrine. Phillips Brooks said: "No preaching ever had any strong power that was not the preaching of doctrine. The preachers who have moved and held men have always preached doctrine. No exhortation to a good life which does not put behind it some truth as deep as eternity can seize and hold the conscience."

The church has a right to expect of its ministers that they be sound in doctrine. There are certain things which are not to be questioned by the Lutheran theologian. I am thinking of his view of Scripture. Jesus met all problems with, *It is written. The theologian is not first a philosopher or a man who can think, but a man who believes and has been taught and who can bear witness.* Christ is the center of the Scripture, that is what gives Scripture its authority. I shall not dwell on the problem of inspiration except this, that *the Bible is the inspired Word of God and that the Lutheran theologian accepts this.* The church is only a witness, never a judge of what is truth. The tendency in our day to place man's philosophy alongside the revelation of God is dangerous. "The tragic experience of modern Christianity, which has turned the Gospel into a system of morality, should influence all of us—both Lutherans and Reformed—to heed the admonition of the Formula of Concord which warns against a false conception of the Gospel whereby the Gospel is again converted into a law, the merit of Christ and the Holy Scripture is obscured, Christians robbed of true consolation, and the door opened again to the papacy" (Sasse, p. 124).

When we think of our synod we must remember that it grew out of two tendencies: The sound Lutheranism of Inner Mission and also out of the pietistic emphasis on *awakening* and Christian piety and Christian experience. The age of Pietism and of the Enlightenment may teach us many things. Pietism was followed by the Enlightenment. Pietism was deeply religious, whereas the Enlightenment reacted against this and became skeptical, rationalistic, and materialistic. There is this same

1. Fritz, John H. C., *Pastoral Theology.*

tendency in our midst—to react against a too straight doctrine, or against a sound conservative view of Christianity. We in the field hear rumblings about liberals and modernists even in our synod. It is my hope that there is more noise than reality to these rumblings, but we must be careful that we are not led astray from the cardinal doctrines of the church.

The task of theology is to have clear concepts, especially should it have a clear concept of what Christianity is. When theology fails to give a clear view of Christianity, it fails in its first and foremost task. We from the congregations expect you to keep up with all the different trends and ideologies which come into the world, but we also expect you to be able to give a clear answer based on Scripture to these ideologies. Let me give one example: We used to say that there is a lack of the feeling of guilt and that there is very little consciousness of sin among people. But now we hear much about an inferiority complex, and we hear much about the danger of suppression of personality and the natural instincts. The pastor must be so much of a theologian that he can clarify this for man from the Christian point of view. When a man is worried about his sin, and it is our task to make people see their sin, we must not try to help them explain this feeling away as if it is merely an inferiority complex. And there is no salvation in causing the man to sublimate this feeling into some other line. The same may be said about our age demanding a natural expression of man's instincts. It certainly does not make a man a Christian if he, who is used to singing in a tavern, suddenly decides to sing in church. This may simply be another way of giving expression to his natural instincts. There are—I am sorry to say—a number of so-called theologians who are not able to make a clear distinction in such matters.

Let me take another point: I am thinking of the doctrine of sin. It seems to me that there is a tendency in our age to close the eyes to the idea of original sin, of the total depravity of man. Are we following Erasmus rather than Luther on this point? It is necessary that the theologian know that men are sinners, and that man's very nature is turned against God. Our heart and will, our very ego, are against God. Our ego has answered *no* to God. There is only loss and condemnation for natural man. We are not at a cross road with equal possibilities of going to either side. We are on the way to destruction without the ability ourselves to turn to God and say *yes* to him. Luther says: "I believe that I cannot by my own reason or strength believe in Jesus Christ or come to Him."

There is no way from man to God, there is only a way from God to man. I was shocked some years ago when a group of Lutheran pastors argued with me that one of the sincere oriental mystics could also find God by his mystic speculation. They looked at me with a certain degree of pity when I said that I disagreed with them. But there is no way from man to God which man can travel of himself. There is only a way from God to man.

The theologian should have a clear and sound doctrinal basis for his work because of the general religious ignorance prevailing among people, even among many church members. It is shocking to instruct adult confirmands. We find a great deal of general religiosity, but we have very little definite knowledge of Christianity, and here is the task for the theologian in his church both in instruction and in preaching. Furthermore, people will listen to the man who has something definite to say, the man who preaches Christ and not merely a "virtuous" life, but I shall discuss this subject at length later on.

The theologian should have clear ideas about theology because of the secularized world in which he is to work. Dr. Walter M. Horton recently said that this secularization is a greater danger than the threat to our Protestant liberties from Roman Catholicism, and from Communism. Secularism constantly attempts to rid man of his traditional historic connection with life, and it wants man to live on a naturalistic basis. It is concerned only with man's present dynamic development and expression. The traditional ideas of a fallen and sinful man are replaced by the laws governing the biological functions of man. In such a world the theologian must be able to say with authority and clarity: "Thus saith the Lord." It is one of the burdens placed upon the theologian that he live in a world where life is completely secularized. It has no integration whatsoever. The clubs, the lodges, the parties, the commercialized sports, the films, and the daily work are all viewed in this secularized way. The pastor will helplessly drown in this whirl if he does not have a definite doctrine by which to govern his life and work.

But I must get back to the need of the pastor's formal doctrine. He must be orthodox. "With might of ours we cannot win," sings Martin Luther, and we cannot win with philosophy and psychology, all products of our own might, even though these sciences be ever so valuable. The pastor must hold the cardinal doctrines of the church in such esteem that they are his own doctrines. "We must always return to the facts of Old and New Testament theology, and not permit such philosophical terminology as we may use to intrude upon and injure original revelation. Dogmatics departs from its proper realm if it tries to correct the truth of the Old and New Testaments; it ought to present the attitude and faith of the church. While it cannot overlook the just critical results of Biblical introduction and exegesis, it must not suffer debatable results of these disciplines to hinder its fidelity and loyalty to the accepted faith and creed of the Church."[2]

The pastor must be guided by an absolute. This is necessary in order that he in his thinking does not constantly hear his own echo. The Lutheran theologian must be as certain of the cardinal doctrines of the Lutheran church as is the boy who is instructed in Luther's catechism. He never questions them. The pastor may question them and test them, and then he must accept them. Skat Hoffmeyer says "When future pastors an-

2. Haas, John A. W., *What is Revelation,* pp 25.

quired to study theology so many years, it is not in der to be able to translate the Christian ideology into odern thought. Nor is it in order to establish him in l the intricacies of Christian ideology, but it is rather at he may be able to get beyond all that and be able state it in almost inconceivable simplicity. Our Sav- r used very little theology, but He used many parables." e could be so simple because His theology was perfect. I shall not discuss doctrine in detail. Such questions those concerning God, Jesus Christ, the virgin birth, e Holy Spirit, the Law and Gospel, the atone- ent, and the resurrection must be second nature to e pastor.

"It is necessary for the preacher if he is to build a ngregation solidly and soundly in the faith, to be rounded upon a system of revelation true to the Word. ne of the weaknesses of many American pulpits is that e preachers do not proclaim a consistent gospel. If he were to list their utterances in the course of a year he would find many contradictory statements. Such condition would not be possible if the preacher had a stem of revealed thought which made his sermons one rong and unified proclamation of the saving gospel. he reason why there is so much indefiniteness among any church members in reference to their faith can be und in the lack of a clear and consistent dogmatic ased upon a sound interpretation of revelation. Many rors would be avoided in the religious thought of men they were trained in a definite belief. There would e less of the individualistic efforts to frame an unsound hilosophy of the Christian religion, and men would now better how to give an account of the true faith." Haas).

When I maintain that the pastor should have a clear ncept of the doctrine of the Christian faith, I am not ying that he should be a man who accepts everything echanically without question. It may cost a great deal f effort and perhaps even the sacrifice of no little pride, es, many a painful conflict, to get a sound doctrine. ou cannot just put the Almighty Holy God into a sen- nce and say that you have everything there. The postle Paul said: "O the depth of the riches both of he wisdom and the knowledge of God! How unsearch- ble are his judgments, and his ways past tracing out! or who hath known the mind of the Lord? or who ath been his counsellor? or who hath first given to him, nd it shall be recompensed unto him again? For of im and through him, and unto him are all things. To im be the glory for ever. Amen." Rom. 11:33-36.

The theologian stands before this *mysterium tremen- um* (something which gives him fear and trembling) nd a *mysterium fascinosum* (something which draws im).

I have so far discussed mainly the pastor's doctrinal osition in the church. He subscribes to the doctrines; hey enter into his ministerial vow. It is on the basis f this vow and on these doctrines that he gets the out- vard call to the office of preaching and teaching. If he nakes this vow with reservations in his own mind, and f he does not accept a sound Lutheran position he has no business in the Lutheran church. Let him join a church with whose doctrines he may agree.

### *Personal Faith*

Let us now discuss the pastor's personal theology or should we say his personal faith.

We are Lutheran theologians, and I suppose this means that we interpret Christianity in somewhat the same manner as Luther did. I am not just thinking of the Lutheran fathers and of the orthodox theologians, but I am thinking of that which is the center of the Lutheran Reformation. It is true that Luther's great "discovery" was *justification by faith,* but this discovery came out of a deeply disturbed and tempted soul.

The question may be asked, whether the soul in distress (inner conflict—*Anfechtung—Anfægtelse)* would get any help from the church. Is this the reason why some members leave the Lutheran church and join the sects?

What is the aim of many a modern Lutheran pastor? —to have a nice church, a good choir, a good congregation, a good attendance Sunday mornings, and to bring them to church by a mere appeal to a better life in this world. The original idea of Luther is too often forgotten. It is not now customary to work out your own salvation with fear and trembling. Phil. 2:12. The fear and trembling often come from another direction. They may fear not getting enough for their splendid job of preaching the gospel. They take the view of that thrifty wife of Luther, Catherine von Bora, who always had an eye to profit and who is reported as having said at Luther's Tischreden: "But Reverend Doctor, do not teach them free gratis! They are jotting down no end of things, especially Lauterback—simply no end of things, and so profitably!"

When the disturbed soul comes to the church, does he find there a theologian who understands his doubts, his torment, and the fear and trembling of which Paul speaks? Even the staunch orthodox minister who accepts the Scriptures as the inerrant Word of God may not be able to help the soul in distress. Oh, I grant that it may be of help, for if something is without error, it will have an appeal to a man who finds himself full of errors. But mere orthodoxy does not answer the questions. Very few come and tell us that they feel their sin. Very few have a sense of guilt. Dr. David Swenson says in his preface to *Religion of Soren Kierkegaard:* "I remember once to have remarked in conversation with a colleague, that there were two kinds of religion: one for good men and one for bad ones; and that I needed the latter kind. The reply was something to this effect: But Swenson, you will never bring the American people to the consciousness of sin."

This, however, is the task of the theologian. He must make the people see their sin.

But you may read many sermons today and find that they are doctrinally correct, proclaiming the whole counsel of God, justification, faith, grace, atonement, etc., but without any sense of guilt. Or they are just moral-

izing essays, which emphasize the good life. They do not understand that when God begins His work in us, who are under the bondage of fear, Rom. 8:15, we will say: "God acts as a tyrant, He is not a father, but an adversary." But these people do not know that we must begin with this adversary, for then He becomes kind and fatherly, otherwise He will never become thus disposed toward us. The relation to God does not mean that He agrees with us and changes Himself according to our desires, so that we become His friends and sons. No, God is so much our adversary that He, in spite of our prayers, to our dismay lets everything happen contrary to our wishes and desires. When God begins to do His will, He exposes everything in man, what he has both of inward and outward glory, and makes him completely perplexed, and leads him into the darkness of near spiritual despair (Anfægtelse) where it is impossible either to know or to love God, and where He finally even robs him of the word of comfort which in time of anxiety is able to assure him, that God only for a season has forsaken him, a darkness, about which the words of Christ can be used: That except the Lord had shortened those days, no flesh would be saved.

"Thus it is to be under the *operatio* of God; thus it is to be made to conform to the will of God in the crucified Christ. This is the *Theologia Crucis* which is also the theology of inner conflict or *Anfœgtelsens Teologi.*"[3]

Luther's idea of Christianity cannot be separated from the idea of spiritual conflict. He once wrote: "Wenn ich noch eine Weile leben sollt, wollt ich ein Buch von Anfechtungen schreiben, ohn welche kann kein Mensch weder die Schrift verstehen noch Gottesfurcht und Liebe erkennen, ja er kann nicht wissen, was Geist ist."

Very few get into spiritual torments today. Is this because we have drifted away from real Lutheranism, in this that we do not feel or have never felt the pangs of torment—the inner conflict? He who has not had that experience will know very little of the grace of God, and he will not make much of an impression on the hearer, neither will he be able to help the hearer to faith in God. He may get him to join the church and such things, but he will not be able to lead him to God.

I have listened to a number of sermons at conventions, and I have noticed some of the teaching at the Bible camps, and I want to say that the spirit of inner conflict is often lacking.

The true Christian has peace in God, but he will always be walking on the edge of the abyss of temptation, inner conflict. This makes him pray with the servant of God of old: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with a willing spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Ps. 51:10-13.

[3] Prenter, Regen, *Spiritus Creator*

## II

### *The Pastor's Message*

The first qualification of a pastor is that he can preach the Word. And what is he to preach? He is to preach the whole counsel of God, the Law and the Gospel. He is to preach Christ. But how?

1. *He must preach repentance.* The prophets preached repentance: Go and proclaim these words toward the North and say, Return, thou backsliding Israel. John the Baptist pointed to Christ as the Lamb of God and said: Repent ye, for the kingdom of God is at hand. Mt. 3:2. Jesus Himself began His ministry with these words: Repent ye, for the kingdom of God is at hand, Mt. 4:17. The Apostle Peter also preached repentance on the day of Pentecost: Repent ye, and be baptized every one of you in the name of Jesus Christ unto remission of your sins; and ye shall receive the gift of the Holy Spirit, Acts 2:38.

But this message is preached because of the crucified and risen Lord. When John the Baptist preached this he could point to Christ, and when Jesus preached it, He Himself was in their midst, and when Peter preached it, he had seen the crucified and risen Lord. It was the living Christ that characterized his message. This must also be our message today if we are to build on the foundation of the Apostles.

2. *He must not merely moralize.*

You may think I am just stating obvious truths, but there is a tendency among us just to preach Christian life. We emphasize service; it sounds so nice to serve God, and we preach stewardship. But that may not be proclaiming the Gospel at all. The Gospel is the glad tiding for the sinner under judgment. But if we preach stewardship to the worldly man who has no intention of repenting of his sin, we are not preaching the Gospel to him. If we are to preach salvation by grace we are not in the same breath to preach salvation by stewardship. This is not rightly dividing the Word of truth. Christian preaching must aim first at making people recognize they are sinners. This cannot be done by starting to preach stewardship and service. This will not cause contrition in their souls, nor will it make them take Soren Kierkegaard's leap out on 70,000 fathoms of water. The general way of stating this is that we must distinguish clearly between the Law and the Gospel. Dr. C. F. Walther says: "Rightly distinguishing the Law and the Gospel is the most difficult and highest art of Christians in general and of theologians in particular. It is taught only by the Holy Spirit in the school of experience."

The voice of God comes to the sinner and says, Keep the law and you shall live. In other words, you must do that which you are not able to do. The Holy God demands it. No one will be able to see the need of the righteousness of God unless he is trying to do that which he is not able to do. Both the Law and the Gospel are of God. That is why the law terrifies you. Hell opens

fore the terrified sinner. "No minister is able to each aright until he believes that souls may be lost. ll is a reality. Jesus, though tender and mild, says ne frightening things about those who build the house life upon sand, or make a wrong decision."[4]

The preacher is a witness of the truth of God. Through Word the Holy Spirit has convicted him of his sin d of the righteousness of God in Christ. He is brought the knowledge of sin, Rom. 3:20. He stands con-mned as a wretched man asking, Who shall deliver out of this body of death? Rom. 7:24. I plead for e simple presentation of Jesus Christ as Savior from and hell.

3. *The Preacher must believe his own message.* Some eachers would be very surprised if what they preach ally began to happen. Perhaps that is why it does not ways go according to the preacher's sermon. When eparing a sermon it is good to ask oneself this ques-n: Is this possible? Is this what God wants me to ? Is this really according to the plan of God? Per-ps I should state it from another point of view. The eacher must be honest. The honest and upright man needed in the ministry. He must be honest and up-ght in his life, straightforward. He must be honest d upright in his message. The Holy Spirit is the cen-r. That places a heavy responsibility upon the preach-. He may well tremble when he walks into his pulpit. n the house of God we have freedom of speech with spect to the Word of God—not in such a way that we e permitted to decide the course of the Word, but so at the Word decides for us."[5] Only the honest and pright man will be able to pass this censorship. The an without the integrity given by the Spirit of God ill ring false no matter how eloquent he is.

The message of this type will bring judgment upon all ings human, all ideals of life, all the efforts of man. will be a hand of God writing Mene, Mene, Tekel, pharsin. But it will also point to the Cross of Christ r redemption, deliverance and salvation.

I mentioned the tendency to preach service and stew-dship at the expense of the Gospel. It is natural that e exhort our people. The Epistles exhort their readers. ut it should be remembered that the readers had rec-gnized that they were once dead in trespasses and sin, ut now they were made alive by the grace of Christ. ou may preach service and stewardship to such people, ut to preach stewardship to the man who has no Chris-an faith is risky, to say the least.

We preach activity, and we emphasize the necessity f giving the people an outlet for their activity, but we re apt to present a series of activities and substitute em for the fruits of the Spirit. You may look up what aul writes about the fruit of Spirit and then you will ee what a mistake it is to be satisfied with some activi-es. But people who bear the fruit of the Spirit will ake good stewards without too much emphasis on ac-vity.

4. I believe there is a tendency to sermonize on the Epistles rather than the Gospels. I have heard of young preachers who have not been out but 5-6 years and they have already preached a whole year on each of the Epistle series. This is very difficult for the young pastor. His message may easily just become an exhortation to a better life. He may be just moralizing about the Christian life. He may explain, and certainly we are to teach and explain, but we must never forget that the preacher is a herald who proclaims a good message. I know that some will say that they take Christ for granted when they moralize and speak about Christian service, but it is not sufficient just to take Christ for granted.

We need to treat the big subjects, such as the wrath and the love of God, sin, judgment, salvation, redemption, reconciliation. We must speak about the living Christ. We need to remember what Paul says to the Galatians, "You before whose eyes Christ was openly set forth crucified," Gal. 3:1. The Judaizing tendency to preach another Gospel is always very tempting to us.

Win men for Jesus Christ, then you can begin to make them serve Christ.

We need to renew our faith in the all-powerful Word of God. "The Gospel is a power of God unto salvation to every one that believeth." It is often very difficult to see the powerful Gospel today when you are confronted with the organized church. I have no intention to criticize our many-sided administration and our machine-like organization. Let it be perfect, if possible. But the church does not live by administration nor by secretaries and directors alone, it lives by the simple preaching of the Word.

Karl Heim tells the following incident from the deathbed of Adolf Monod: "One night when I was suffering greatly and could not sleep, I asked the young man who was attending me to read aloud a chapter of the Bible. He opened to the eighth chapter of the Romans. But I asked him to begin farther back in the Epistle, and finally we read the whole letter, a task that lasted two hours. We were convinced that we heard a voice from heaven. All pains were forgotten. We felt that the Scripture alone, without any other witness to its authority, was its own perfect witness. It was as though we had spent two hours in heaven. We found ourselves among the chosen of God, in the midst of the fellowship of Jesus Christ. The reading of this Spirit-inspired Word was a conversation with God."

So far Adolf Monod. Karl Heim adds: "Every one of our church services should be such a conversation with God. The treasures of Holy Scripture are spread before us exactly as before these two men who read the Epistle to the Romans in the depth of the night. But we cannot open our own eyes. The sluice gates must be opened so that the water can pass through. This is the mysterious fact. We ourselves cannot choose the hours in our lives that we want to be God's hours. God Himself selects them."[6] Here we stand before the great

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Choose Ye This Day, by Elmer G. Homrighousen, p. 113.
By the Rivers of Babylon, by Kaj Munk.

[6] Karl Heim, The Living Fountain.

mystery of the Spirit of God. We may want to help that Spirit. We may like to produce the result of faith, and we bring about the birth prematurely and the result is a weak and anemic child who may soon die. The preacher must learn to trust in the Spirit. It should not really be necessary to say that the pastor should be a man of faith.

He should be touched by the live coal from the altar. That makes him a witness.

### III

*The Pastor as a Personal Worker*

There is a general complaint that pastors do not visit their people very much today, and when they visit they have nothing to say that pertains to the kingdom of God. I am informed that this problem is often discussed among the young pastors of our synod. When I visited Denmark in 1935 and in 1945 I heard the same complaint there on the part of the pastors. "We find it very difficult to visit and to talk to people about religion" was an oft quoted expression.

Some of the men complain that they never got any training in calling on their people. But let me tell you that no seminary can train any one in this art. It begins with the divine urgency which drives the pastor or should drive him. He has an inner urge to win souls for Christ. How can a pastor be at peace with himself and his God if he knows there are unsaved people in his neighborhood, people that he may reach? Such a man should read Ezekiel 3 and 33. A pastor cannot really preach if he does not visit his people. The minister should aim at being a pastor-preacher. "Assigned to all men who are to engage in this preacher trade with all its exaltations and all its heart-weariness is that greatest of human preachers, Paul of name, who visited from house to house and did so betimes with tears blinding his Christ-dimmed eyes. . . . If a man entering the ministry feels called of God to do all that becometh a good minister of Jesus Christ, and feels that this includes caring for the flock, hunting the straying sheep, catching the lost lambs against his heart, binding up the broken-hearted, caring with great gentleness, yet with stern sagacity, for those who are out of the way, then will his whole life shape itself to meet this gracious conception of heavenly ministry."[7]

It is no easy task to call on people, and I have no little difficulty myself, but let me tell you that I have always experienced that visiting my people helped me. It encourages me, and I find in my sermon making that I can get closer to them if I have called on them. As a matter of fact no man can really preach to his people unless he visits them. He gets to know their way of thinking, their hopes and their fears and their problems. Thus he will be able to apply the Word of God in such a way that his sermons become related to life. The people will know what he talks about.

Many of our small churches could be revived if the pastor began to call on the unchurched. It would stir the hearts of the old members if some of the unchurched started to come. They would begin to experience some of the joy the angels have when one sinner repents.

Your visits, even though they at times are more or less social, should leave a definite impression that you are a man of God. The sects seem to be able to make an impression when they visit. Why? I am not able to answer that, but the fact is that we are not always so successful in leaving an impression. Is it because we do not confront people with an absolute? We talk about "it is good for you to go to church, and you need the church, and we need you." Do we make it clear when we meet a man that the first thing is his need of the church, not the church's need of him?

The people must get the impression that you are deeply interested in the kingdom of God, and that you care for them. A pastor who is able to make such an impression does not need to move every fourth year. He will take care of the organizations in the church, but they will not overwhelm him. His work goes deeper than just doing certain things pertaining to the ministry. He has become one with his people. He is not looking for some better call. He is rooted in his congregation.

And such a man will not be too excited about district and synod matters. They only exist as channels through which the foreign and home mission energies may be directed. Such a pastor will not be coveting offices of this or that type. His great concern is his people. He will preach Christ in a simple and clear manner. Christ is great to him, and therefore Christ becomes great to his people. There is no room in him for the dry, mediocre explanation of the Christian faith just as a boy haltingly recites his confirmation lesson.

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There are many other things that could and that should be said about this subject, but what I have said I have also said to myself. I shall conclude by wishing for you much inner conflict, a heart filled with the divine urgency and a sound doctrine as you fight the good fight of faith.

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7. The Pastor—Preacher by William A. Quayle.

# The Message of the Minor Prophets to the World of Today

H. E. Eswine

DOES "The Book of the Twelve Prophets," as the Minor Prophets were formerly known, have a unified message for us? We can doubt it as we remember Amos as a herdsman, Micah a countryman, Zephaniah a royal-blooded aristocrat, Zechariah a leader of his people in post-exilic Palestine, Zephaniah a young man and Haggai an old one, Habakkuk a supersensitive introvert, Nahum a thunderbolt against Nineveh, the author of the book of Jonah a man of broad charity, Joel seething with intense nationalism, Hosea the prophet of God's forgiving mercy, and Obadiah the incarnation of hatred.

Though these men do not present a unity of personality types, yet their message has a God-given unity. The Word and Spirit of God were speaking by the mouths of the Minor Prophets, "because no prophecy ever came by the impulse of men, but men moved by the Holy Spirit spoke from God" (II Peter 1:21, RSV). Like all other portions of God's Word, their message is "repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21). What gives their message its permanent significance for us is their appreciation of the devastating effect of sin on personal and social life combined with a firm hold on the possibilities of the final redemption of mankind.

*Apart from God, man is hopelessly lost.* This is true individually, nationally and internationally. Few men describe man's lost condition more pointedly than Zephaniah in his opening verses. There we see the people upon their housetops bowing down in worship to the stars and the rulers of the people sworn to uphold true religion dressed in foreign apparel and mimicking pagan customs. Behold the godless! The sodden and the indifferent, men who have gone to seed, exhibiting the putrescence of respectability. Superstition, sensuality and selfishness, the three mortal sins of our time, made Zephaniah's soul sad with a great sadness. God seeks more Zephaniahs to declare "the great day of the Lord, the day of wrath, the day of trouble." "The world is ready once more for the declaration of the awful reality of human evil."

Other prophets join in the chorus that sings the rebellious stubbornness of the race. "Israel indeed is stubborn as a restive heifer; how can the Eternal feed them now like lambs in a broad pasture?" (Hosea 4:16). "So is the doom ripe for my people Israel; never again will I pardon them" (Amos 8:2). The people were as a basket of over-ripe fruit fit only for the trash heap.

As to worship, we are also lost apart from the true God. Hear the message of God through Amos: "Your calf, Samaria, I detest it; my wrath blazes at it—a craftsman made it" (8:6). Or again, "No more of your hymns for me! I will not listen to your lutes. No, let justice well up like fresh water, let honesty roll in full tide" (5:23, 24). Modern worship is shot through with formalities more or less empty. Many in our day also take their Bibles to church but leave them at home when going to business. Phillips Brooks once told a parishioner that there did not seem to be much connection between his church going and his business practices. He received this good-humored reply: "I do not see what you have to complain of. I divide things up. I cannot go to church all the time. So on Sunday I go to church and sing hymns and say my prayers. Then on Monday I go to my business." Haggai insisted that we have so completely divorced business from religion that even now we fail to see that unless business and finance be penetrated by morality, we shall go on perpetuating the glaring contrast between the prosperity of the few and the misery of the many.

Since we have been called to be prophets, let us speak a word on the barrenness of the clergy apart from the Spirit of the living God. Malachi is the book from which to draw much for sober reflection, fellow pastors. One of the emphases of Malachi's message is the importance of the institutions of religion, of sacrament and ritual. He charged that the priests of those days did not keep knowledge. How often the service in our midst suffers from butchered and bleeding liturgies! Mannerisms, vulgarities, correctable defects of speech and bearing all detract from true worship, Malachi tells us.

### *Social Message*

Nationally man is hopelessly lost apart from God. The Twelve Prophets did preach against social and economic sins. Some of our congregations call their kind of preaching "un-Lutheran" and "meddling in politics." Note this preaching against social sins. "Take heed to yourselves and let none prove unfaithful to the wife of his youth, for I detest divorce and cruelty to a wife, the Lord of hosts, the God of Israel declares" (Malachi 2:16). Gomer admits, "Let me go back to my first husband, I fared better with him than today" (Hosea 2:7). How modern this ancient judgment: "Adultery brings a senseless people to their ruin, liquor and lust deprive them of their wits" (Hosea 4:11).

Micah, keen prophet of social justice that he is, wrote of the Lord's requirements as being to be "just and kind and live in quiet fellowship with your God" (6:8). Joel emphasized the spiritual blessings that follow social

justice. It is idle to expect men to be hungry for God so long as they are hungry for bread. Hence we must go back of moral delinquency to the environment which promotes it, yet without ignoring the partial responsibility of the delinquent.

Not "material power or physical force" (literal translation of Zechariah 4:6) will bring peace. Yet material power and physical force are the twin-pillars of the temple of our nation and our world. Five times as much has been spent on dispensable luxuries as on the support of the church at home and abroad. In our land a grain trader boasts that he made money wherever he could "regardless," in the good American way and spent it as he chose, forgetting that "the silver is mine and the gold is mine, saith the Lord of hosts" (Haggai 2:8). Small wonder that someone has described modern life as "a whirling around a central emptiness." "Ah, if men have no reverence for the Eternal, what is the good of a king?" asks Hosea (10:3). We might add that if men have no reverence for the eternal, what is the good of a president or a Congress?

Internationally man is hopelessly lost apart from God. "I am rousing against you a nation, O House of Israel," says the living God (Amos 6:14). To put the message into modern dress, He whom Psalm 46 describes as making wars cease Himself says He is rousing a nation against every land where human might and wisdom make men very, very sure of themselves. "Can trouble befall a town, unless the Eternal is at work?" (Amos 3:6).

Paul Hutchinson in *The New Leviathan* argues that one of the greatest dangers to freedom in the world today is the resurgence of statism. It denies the rights of individuals and eventually imposes the myth of a master race and master state with all the attending oppression. The Minor Prophets have a great deal to say about the impossibility of peace in a world where men are pitted one against the other in glaring racial and social inequalities. Hear their warnings, "What are you more than Ethiopians to me, ye Israelites, the Eternal asks?" (Amos 9:7). To those who think that we should let hapless victims of war stew in their own soup because they happened to be our enemies, Obadiah's words come with striking warning, "When you stood aloof, you were as one of them, never should you have gloated over your brother's fate on his day of disaster" (11, 12). To any who dream of an easy settlement of the Palestine question God says, "I will make Jerusalem a cup that sends the nations reeling away from it . . . an awkward boulder for the nations to lift; any who shoulder it hurt themselves" (Zechariah 12:2,3).

As individuals, as a nation, and as a world we are hopelessly lost apart from God. This is the Lord's warning against all godless human effort and all materialistic earthly striving,

> "I will burn all her idols—
> once the prize of faithless living,
> now the prey of faithless foes." (Micah 1:7)

Another great theme of prophetic message is *the tru God as holy love.* God's justice confronts man's sinfu ness with judgment. For there is a principle of mora judgment in the world. If God is righteous, then a history is the unfolding of His righteous purpose amon men. In a vision of Amos, the Lord stood upon a wa with a plumbline in His hand and said, "Behold, I wi set a plumbline in the midst of my people Israel (7:7, 8 It was a plumbline of justice and truth, a principle o "moral gravitation operating in the universe." Onl that nation can stand on a firm foundation whose lif from top to bottom is true and straight according to th plumb-line test of God's judgment among the nation "The temple hymns shall change to howls, as corpse o corpse is flung out with a 'Hush'" (Amos 8:3).

Unbiased justice operating in the world is clearly pre sented in Joel: "Let the nations rouse themselves an march to Judgment Valley, for I will sit in judgmen there on all the nations round" (Joel 3:11). Judgmen Valley the Almighty has established today in every fl prairie where evil formerly seemed to have unobstructe course.

Nahum thunders, "The Eternal is avenging, full wrath! In storm and tempest He takes His way an clouds are the dust of His feet" (1:2, 3). Vengeance wi be visited upon the foes of God, "Never will the Etern absolve guilt. . . . He retains anger for His enemies; the were thorns cut and dried, to be burned up like dr stubble" (1:8, 9). "The face of the Lord is against the that do evil to cut off the remembrance of them fro the earth." Another said that the chaff shall be burne with unquenchable fire.

The Lord's true and righteous judgments are approve by the universe, "List, the Eternal will have His indic ment urged in the presence of the mountains, in hearin of the hills . . . that you may understand the Eterna saving power" (Micah 6:1, 5). The same judgments wr ten into God's Word are written into the universe an all governments are responsible for their rule to th Lord of the universe.

### *God's Patient Love*

But the living God is not only punitive: *He is al compassionate.* His relation to the world is not on transcendent, but also imminent as He broods and toi over His creation, suffering within it till victory for Go and good come at the last. The Lord presses His claim "I have loved you indeed, says the Eternal" (Malac 1:2). The very essence of God's love is never to despa or lose its redeeming grip on a ruined world. God w have the last word in this eternal struggle between th sinning heart of man and His own pitying and passion ate Love. Inspite of all the record of faithlessness God from Adam's day to ours, wherever men are baffle bewildered and discouraged the truth expressed in Ma achi 1:2 needs to be reiterated, "I have loved you" sai the Lord. And for us the climax of that love—its ete nal towering symbol—is the Cross of Jesus.

Jonah learned much of the Lord's compassion sitti

nder the withered gourd that God had made for him. God asked him whether He was not to be sorry for great Nineveh because of the toil spent upon the sons of men, nd because man is imperishable. Since that gourd has withered, picture, if you can, the more intense toil, bloody, sweaty, anguishing toil, the Lord has spent upon His wayward creatures. Yes, there was a place of Crucifixion for God and a garden close by. But how deep and wide the valley of suffering between them only God can know.

Perhaps God's most pathetically earnest entreaty comes through Hosea, husband of faithless Gomer. Instead of examining it, let me read you an illustration one preacher used in a sermon on Hosea:

"A wealthy man from Chicago was spending a few months in the blue grass country of Kentucky. Here he met and loved a charming girl. After marriage they took up their residence in a palatial home in the city of Chicago, where they lived together for three beautiful years. Then one day during a terrible paroxysm of pain the young wife lost her mind. At her best she was a bit demented. At her worst she was a raving maniac. Sometimes the neighbors could hear her wild screams in the night. Some complained; so the husband went to another part of the city where he built a house at the center of a vacant lot, put an iron fence around it and moved there with his beautiful and demented wife. But again there were complaints until everybody said: 'You will have to put your wife in an institution.' But this the husband refused to do.

"At last the family physician said: 'Maybe if you took Helen back to the scenes of her childhood, they might speak to her and she might become herself once more.' So he took her back to Kentucky. He led her like a a little child out into the old-fashioned garden and down to the river where the first cowslips and violets of spring were blooming. But as the husband watched with hopeful eagerness, there was that same wild look in her eyes. At last, broken in heart and hope, he brought her home again. As he lifted her out of the car and carried her into the house, he felt her head drop on his shoulder. When he laid her down on her own bed, he noticed she was asleep. It was the first natural sleep she had for weeks. Fearing that he might wake her, he watched in silence from seven to eight, from eight to nine, and through the night. At last the sunrise looked through the window and lighted her beautiful face. For an instant her eyelids quivered and a smile played across her face. Then she opened her eyes and looked at her husband, and he saw that she was her sweet self once more. 'My dear,' she said, 'I have been on a long journey; where have you been?' That brave heart speaking out of the memory of those desperate hours and weeks and months of watching answered back: 'I've just been waiting for you.'"

That is God's attitude from age to age. Even now He is waiting for you and me to respond to His love with a wholehearted devotion.

### *Messianic Prophecies*

The Minor Prophet's Messianic predictions, especially those of the post-exile period, are just as clear as those of earlier writers, and much more detailed. The Lord said, "I will shake all nations, and the desire of all nations shall come" (Haggai 2:7). That this verse is understood by the Church to refer to Christ's coming is shown from the hymn:

> Sages, leave your contemplation,
> Brighter visions beam afar;
> Seek the great Desire of Nations,
> Ye have seen His natal star.

Zerubbabel, whom Haggai marks as the Lord's servant (2:23), appears in the chronological ancestral tables of Jesus (Matthew 1:12 and Luke 3:27) as one of Christ's direct forebears.

Zechariah (9:9) pictures the coming of the Savior in Triumphal Entry. In chapter 11, the price of the Messiah's betrayal is set as 30 pieces of silver; in 12:10 we read, "they shall look on Him whom they stabbed and lament for him bitterly as a man laments for his only son." In 13:1 the Savior is named "a fountain of healing to cleanse from sin and impurity." In 16:7 (a passage which beautifully applies to the first coming, but more wonderfully yet to His second coming, or a blessed death, whichever comes first), shines this promise, "It will be one long day then, neither cold nor hot nor frosty, a day of days (the Eternal knows it) not a day and a night but light at eventide."

Malachi is read every Epiphany season from our altars, "From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles" (1:11). Before the silent years begin, God yet promises, "For you, my worshippers, the saving Sun shall rise with healing in His rays" (Malachi 4:2).

Obadiah, which we read today with a shudder because of its fiery denunciation of Edom, teaches a lesson in answer to a deep need of our souls. Never do we so deeply realize our need of Christ's salvation as when we face the Edomite. He is symbolic of sin which continues to crouch at the door ready to spring out at us at any moment. Will God ever triumph—will men ever bow the knee to His Son? we ask. In the mood of moral despair the prophecy of Obadiah comes home to us as we with him lift our eyes to the heights where the Edomites still mock. But He who is the Lord of evil, as well as the Lord of life, says, "I will make you least among the nations, deeply despised by men. Your pride of heart has played you false, perched in your fastness of the rocks, you who built your home so high, thinking none could pull you down. Nest high as any eagle, nest up among the very stars—but I will pull you down, says the Eternal" (2, 3).

### *God's Kingdom Comes*

*God's living Spirit is working on the earth to final triumph.* As the beginning of triumph, the prophets insist on the possibility of real repentance. One of the most unforgettable verses of the Bible is Joel 2:25, "I will make up to you for the years that the locusts ate." It speaks of the marvelous recuperative powers of na-

ture. The land may be scorched and withered by drought, or fire, or by the ruthless hand of man. To the eye every living thing may be destroyed. Yet in time God will heal the wounds in a natural way and cover the scene of desolation with a garment of loveliness. Even more deeply "I will make up for you for the years that the locusts ate" tells of the healing power of God in a human soul. The grace of God can touch hidden, heaven-planted roots of holiness, recreate unseen and unsuspected capacities of goodness, and restore once more the likeness of God.

Clearly God's living Spirit inspired such confessions as this, "Let us return to the Eternal, for He has torn us, He will heal us, He has wounded, He will bind us up, and on the third day He will raise us to live under His care" (Hosea 6:1). The third day, the day of release for Jonah from the large fish, the day of Christ's release from the tomb, and the day of our spiritual resurrection to live under our Hero's care!

Note, too, that a resolve to return, yes, the very desire to return, is based on some very definite and glorious promises. God says, "Though I have humbled you, I will humble you no more. Look, there are the messengers' feet on the hills, good news and the tidings of peace" (Nahum 1:12, 15). And again, "The Eternal will cry like a lion, and when the Eternal roars, sons speed to him from the western shores. Yes I will bring them home again, the Eternal promises" (Hosea 11:10, 11). O that through the giving, the testimony, the prayers of God's people, more and more of the lost sons of Adam might say, "We will say no more 'My God' to what our hands have made" (Hosea 14:3). Him whom God could not find through prosperity a fiery trial sometimes touches so that men and angels can wonderingly exclaim, "Is not this man a charred stick pulled out of the fire?" (Zechariah 3:2).

The knowledge of God as the prophets understood it, has a pointed meaning for our day. By knowledge Hosea means the inward and spiritual understanding of God's nature and the responsive loyalty of the soul to Him. How much our age needs the head and heart and hand and voice knowledge of the true God is clear from the inability of most delegates to the Oslo Youth Conference to give clear statements of their loyalty to Christ or His moral truth.

Saving knowledge of God elsewhere the Prophets call faith. Saving faith never ends in an interrogation point. It always ends in a period. The Bible never asks a question but it also gives the answer, and that answer is faith in the promises of God, yea and amen in Christ. If we knew our Bibles better, we would not be going around asking questions yet neither expecting nor looking for any answers to the questions we ask. "Why do the innocent suffer and the righteous prosper?" was the passionate inquiry Habakkuk flung into the face of God. Then he said, "I will take my stand upon my watchtowers; station myself upon the rampart and watch to see what He will say to me, and what answer I get back to my plea" (Am. Trans. 2:1). The answer was one of faith. For "The just shall live by faith" exclaimed the prophet from the rampart, and concluded in words of faith few in our day have approached, "Though the fig-tree may not blossom, though no fruit is on the vine, though the olive crop has failed, though the fields give us no food, though the folds have lost their flock, and in the stalls no cattle lie, yet in the Eternal we will find our joy, we will rejoice in the God who saves us" (3:17, 18).

A plaintive plea for guidance and growth in holiness is voiced by Micah (7:14), "O shepherd, guide thy people, thine own flock, so lonely, lonely like a wild patch within a garden." All the abuses of family life portrayed by Hosea, all the plagues of formal worship pictured by Zechariah and Malachi will be remedied by contact with the living God.

Zechariah's vision of the clean garments in the third chapter of his prophecy remind us that there is no salvation from the evils that oppress our world except we ourselves be morally and spiritually reformed. The coming of the golden age awaits the creation of men of golden character. If you want a different world, be yourself a different man. In the following chapter, four, the high priest and Zerubbabel, the civic head of the State, stand together to fulfill the will of the Lord of the whole earth who says to both of them, "not by might, nor by power, but by my Spirit" (4:6). What a word for our times, a purified Church and a sanctified State fulfilling together the Word and Will of God!

Our closing thought is of the *Prophet's message of the end of time and the life to come,* whose blessedness is graphically pictured in numerous places. Great material abundance will come, "The ploughman overtakes the reaper and all the hills are aflow with milk" (Amos 9:13). The restored and perfected condition of the saints in light is stressed by Zephaniah's words, "I will leave within you a lowly, little people; and those who are left of Israel shall rely on the Eternal then and commit no evil, telling no lies, uttering no fraud; they can pasture and lie down, no one to molest them" (3:13). Zechariah foresees the end of that man-made distinction between secular and sacred and promises that "the very bells on the horses shall be inscribed with 'sacred to the Eternal,' and the very pots in the house of the Eternal shall be as sacred as the bowls in front of the altar" (14:20).

In all the civilizations that have risen and fallen since Israel's and Judah's day, the eye of faith can see the steady forward marching of God's purposes and the coming of His kingdom. When the tumult and the shouting die and evil is destroyed by the manifestation of the Son of God, then the kingdoms of this world will become the kingdoms of our Lord and of His Christ and He shall reign forever and ever. This is the united message of these great men for our own day which most sorely needs a renewal of faith in the inevitability of the coming of God's kingdom.

Away, then, with grumbling, pessimistic talk. To us committed with proclaiming Christ with all His exceeding great and precious promises God says, "You have

wearied the Eternal with your talk. . . . By saying, An evil doer is approved by the Eternal,' or 'Where is the God of Justice?'" (Malachi 2:17). We who are called to lead others into the riches of walking through life in quiet fellowship with God through Jesus Christ must drink deeply of faith and of courage and of optimism. The Bible is an unbroken call to hope. Christianity has its essential message for the midnight hour. Let us keep our fellowship firm with Him who for us overcame the world. Like the Twelve Prophets, let us often pause in God's presence, wait, listen, and then obey. Charles Wesley has well expressed our deepest need in his hymn, too little known and used,

Open, Lord, my inward ear
And bid my heart rejoice,
Bid my quiet spirit hear
Thy comfortable voice.

From the world of sin and noise
And hurry I withdraw,
For the small and inward voice
I wait with humble awe.

Silent am I now and still—
Dare not in Thy presence move.
To my waiting soul reveal
The secret of Thy love.

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# Premarital Guidance

Raymond A. Vogeley

*(Concluded)*

*Male and female created He them*
*"shall cleave . . . one flesh . . . not ashamed."*

THESE WORDS require accurate, Christian interpretation. Sex is of God. It is good, right, holy. For use here or later the pastor should know and apply the meaning of other passages such as Hebrews 13:4; II Thess. 4:3-4; I Tim. 2:13-15; I Cor. 7.

Every couple is different. Some need and ask for much guidance. Others also need help but may be embarrassed at first by more than an objective explanation of the Bible verses. All need to have a sane, Christian approach to sex. Let the pastor ask himself, "Am I qualified to counsel others? Is my own thinking and attitude sane, intelligent, Christian?" He can then help others to understand and to sanctify and direct their sex urge as Christians. Some pastors can speak quite easily and naturally about these matters. Others may find it more difficult at first. Many resources are available for everyone.

Sex is important. It is God-ordained. If it is never mentioned, how can a pastor bring to them "the whole counsel of God"? Divine counsel is essential to counteract and overcome the pagan education and conditioning for adult sex life that is going on all the the time. Those standards are just as materialistic and dangerous as many other attitudes and standards today. Ignorance and dangerously warped partial knowledge, which a mere ceremony cannot remove, must be corrected when sex and more specifically its misuse is shouted and flaunted by almost every movie, magazine, and mode. Smutty jokes and patterns of infidelity are free whisper references everywhere. Because of negative training, gutter-chatter, or unfortunate experiences some people are not prepared for Christian marriage.

Each partner should know some basic facts about the physical union of husband and wife. It is very difficult to judge how reliable and Christian their present knowledge is. As they discuss their plans for a home and for a budget and for their social life, seeking helpful information, so the couple can study this phase of marriage. Talking and praying about it together strengthens every bond that will make them one. There should be less frustration in marriage and fewer long-term adjustments if a couple plans together general phases of married life before the actual wedding and the more specific details for their life together after they have been wed.

The pastor can show and seek to establish basic Chris-

tian attitudes. Two erroneous impressions can be corrected in very general terms. The first is that sex is unmentionable and filthy, or, at the very least, that it is not quite Christian. The other is that sex is for self-centered gratification. It may happen that one party thinks that the whole subject of sex is sinful or filthy and the other has almost a lustful attitude. Unless they can approach this important part of married life in a Christian spirit and patiently build toward the high ideal of God's own revelation, they will be headed toward frustration, strife, shame, incompatibility, and, perhaps infidelity and divorce. Which one would then be the "guilty" party?

"As a husband or wife, the Christian:
10. Realizes that a harmonious adjustment in the physical intimacy of marriage, while only one of the important areas of adjustment in husband-wife relations, is so desirable that it should earnestly and prayerfully be striven for, to the point of obtaining skilled medical and other professional advice if necessary, so that "the twain shall be one flesh."

From *"The Christian in His Family Relationships"*
A series of statements prepared by the Commission on Social Relations, American Lutheran Conference.

A sincere desire to help and please the other as well as to know and accept the other's individual needs and differences is important. If, because of inherited traits or some glandular disturbance, a person tends to be under or overweight, he is not ashamed to go to a doctor for examination and advice as to the proper diet and necessary medicine. If he has any physiological sex difficulty or problem, what happens? Frequently he feels that such a situation must be shrouded from everyone, including his chosen mate. He also needs competent help. He should seek it.

Who can tell which is the more foolish and dangerous attitude, prudish secrecy about or placing unwise standards and emphasis upon sex? The pastor must counteract, as necessary, the idea that utter, complete, mutual, and constant sex satisfaction is THE reason and standard for marriage. It is important, but it is only one of many phases of living together after God's ordinance. If every man and woman needed six or sixteen ounces of meat, one small or three large servings of potatoes, a uniform number of vegetables, desserts and vitamin pills, plus seven hours and forty-eight minutes of sleep to be "normal," then there might be "normal" sex requirements. Time is required for adjustments in any new relationship, including this one. Let each know and accept the other's individual needs and differences according to wise and needed Christian self-control. This is all a part of becoming "one flesh." They are no more twain but one. Neither has mastery or a majority vote. All decisions regarding the "one" body are mutual. If each loves the other, thinks primarily of the other's happiness, is considerate of the other, and is patient in love, there will be the blessings of oneness. The longer they live together as husband and wife, the more complete becomes their one identity. They will think more and more alike. Their thoughts should be good thoughts. They will act more and more as one. They anticipate moods and needs. Over many years they may even begin to look alike.

*Does that Christian ideal seem too high for you, Jack and Mary? I hope you will strive for it. It means true, lasting happiness. It means a home where you will give your children the finest background and training for their marriages.*

Sex is for and can sanctify a merging in marriage of love, emotional response and mutual happiness and dependence. As a final reference to Genesis 2:18, 24, 25:

We have here the passing of shame and the realization of the meaning of sex in the divine economy, which make the union of the two mates a supreme expression of their affection and comradeship. These relations, therefore, have their source in the thought and purpose of God, first for the creation of human life, but also as a manifestation of divine concern for the happiness of those who have so wholly merged their lives.

From "The Statement by the Federal Council's Committee on Marriage and the Home, 1931"

*"Primarily sex, as ordained of God, is for the creation of human life. The chief purpose of a Christian marriage is the making of a Christian home and the rearing of a Christian family. You should also come to some agreement on this. The essential principle is your real desire and Christian reasons for having children."*

"Be fruitful"

Genesis 1:28, 9:1-7, and other passages must be studied and explained in their context and time. When was it a specific command? When is it a covenant of blessing? From God's Word and with other basic principles of Christian Stewardship and Christian Ethics, the pastor can help many couples.

"As a husband or wife, the Christian:
11. Knows that children are the natural and the desirable fruit of marriage and that for the most harmonious family circle children should be planned for. Thus he with his partner will face and settle the troublesome question of planning their family on the level of Christian motivation and stewardship, recognizing that some sort of family limitation, while desirable for a variety of reasons, cannot for a Christian be based on a merely selfish desire to escape family responsibilities."

From *"The Christian in His Family Relationships"*

"In conception we are in the presence of the wonder and mystery of the beginnings of human life. In this mystery the two mates, knowingly or unknowingly, are acting creatively with God. When so understood, the circumstances and incidents of conception, growth and finally of birth are astonishing manifestations of divine power, and inexpressibly beautiful. To be a mother is seen to be the supreme fulfillment of womanhood, as to be a father is of manhood. It becomes apparent, also, why sex relations are guarded as by a flaming sword, why prostitution is abhorrent to the conscience of mankind, and why the instinct of the race regards intercourse between unmarried per-

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sons as immoral and anti-social. A man, said Christ, expressing the pure ideal, is not to harbor the thought of adultery in his heart."

From "The Statement by the Federal Council's Committee on Marriage and the Home, 1931."

After marriage the couple should be helped to anticipate some of the factors and adjustments due to pregnancy, the months of physical and psychical change, discomfort, sickness, possible fear, the patience and prayer and "second-mile" services. The couple should be ready to receive the child as a "wanted" child whenever the time of birth.

This general presentation and the reading of the monograph, "Children in the Home" and other books may result in a more detailed discussion at a following meeting. It opens the way for sought, post-marital counseling. It all should help the couple to make its own Christian decisions.

*"Now we turn to the words of Christ in the New Testament . . ."*

*Matthew 19:4-6*

*"Our Master repeats the essence of God's original statements about marriage. It is a life-long union. That is why you will be asked to make the vow that binds you until death. Be very sure that you want to make that promise to each other, to love, comfort, honor, and keep yourselves for each other so long as you both shall live! Have your wonderful hopes! Set up your high ideals! When you make this promise on your wedding day, you will understand each other as saying, 'My own beloved, with all my heart and with God's help I make this promise to you.'"*

Throughout the various periods of guidance and counseling the pastor will give illustrations from his reading and experiences. He may feel that to certain couples he must underscore the permanency of marriage. For some enter upon their married life with mental reservations. They may think, "Let's try it. If we don't get along we can always get a divorce." Compare that attitude with what Jesus meant when he said, "What therefore God hath joined together, let not man put asunder." He may continue to explain verses 7-9 to counteract the present "easy" attitude about divorce for reasons of incompatibility or by the equivalent of mutual consent and relief. (See *The Divine Imperative,* Brunner, pages 340-383). With some people the pastor may want to explain the entire context beginning at verse 3 and continuing to verse 15.

*"There is another passage we want to read, Jack and Mary! This is one of the most wonderful sections of the entire Bible about the holy relationship of husband and wife."*

*Ephesians 5:22-33*

*This summarizes the exalted, mystical, Christian ideals for you. You may have heard or read about "the new status of women in the home" and about other changes in family life. Yet most homes are just beginning to live up to this ideal of marriage which St. Paul recorded for the Ephesians so many years ago.*

A pastor may want to begin with verse 15 or verse 21. When he reads verse 22 he can make valuable observations by stopping at the first comma . . . "For the husband is the head of the wife,". Many men seem to think that there is a period at that point. Many women rebel at that imposed point. Note the reactions of the couple and be guided accordingly.

Some couples may want to discuss the "equalitarian home" and a "fifty-fifty" relationship. Here or later the pastor can discuss certain responsibilities of each. Each also has "rights." But each should understand that the God-sanctioned relationship does not depend upon the relative superiority or inferiority of his and her mental, physical, or social endowments. No Christian husband dare be an unreasoning, demanding "Little Caesar." The entire relationship is one of love, not just romantic but also divine. The husband is to love his wife, "even as Christ loved the church, and gave Himself for it."

As a rule it is better not to speak pointedly about the Church and their connection with it at this time. Later there is a more fitting place. Now the pastor explains what the Bible teaches about "love": how a person is to love himself, how a person is to love others, how God loves us, how the husband is to love his wife "even as Christ" loved and gave Himself.

*"You love yourself, Jack! At least, you should. What you plan and do and say is important to you. You do not intentionally harm yourself. You are to love Mary in the very same way. Ever since you were born, you have been loving yourself. Ever since you realized that you are to 'love your neighbor as yourself' you may have been trying to do that. Then you fell in love with Mary. In a wonderful way, as you become more and more 'one,' you see that she is yourself, too. What hurts her, hurts you. What makes her happy, pleases you. It takes time for such love to grow. She probably has some characteristics you do not now suspect. You have some that Mary will discover—later. Her reflections to certain things will differ from yours. At times you may almost hate some of the things she will do or say. But—you are to love her as you love yourself. You know that you cannot be proud of every thought in your mind or of your every action. Yet you love yourself and consequently try to improve yourself. With God's help you can BE just the right mate for her.*

*"But this is not the full, demanding, divine love that is God's standard for your relationship."*

The pastor continues to explain this marvelous summary, showing Who Christ is, what He did, and why that was essential. He also may present some of the "tremendous trifles" that can wreck a marriage not based on divine love. Some trifles are great because they reveal wide differences in background. One such feud began when a husband refused to hang up his wash cloth. Another might begin because he does or does not use a toothpick. Christian wisdom, patience, and love are the solvents for satisfactory "personality adjustments."

*"Your home will be Christian and your marriage will have God's blessing if you try to measure up to His standard of unselfish love. If Jack's love is so sacri-*

*ficial, he not only should be 'the head of the wife.' You, Mary, will gratefully 'be subject' to him." (This is "voluntary self-subjection" and not "subjugation.")*

The pastor may want to explain what "respect' includes. He may refer to some of S. C. Lewis's statements about "henpecked husbands" in his book, "Christian Behavior." How important it is for the wife to be able to respect her husband. Show how important his life work and accomplishments are to her and that she should express it to him.

*"The more you both love Christ, the deeper and truer will your love be to each other. I have explained this in detail because I hope you will turn to these verses again and again for help and inspiration. Please read them again, this week, together."*

*This is God's great ideal for marriage as shown in both the Old and New Testaments. God is also very realistic. We must be.*

And although, by reason of sin,
many a cross hath been laid thereon

*You know your own lives and sins. Realistically you know that your married life will not be one day of sunshine and delight after another. There may be difficulties you cannot avoid and which are not of your own making. Some troubles may cause you "mental pain and anguish." But*

Our gracious Father doth not forsake His children . . .
ever present with His abundant blessing.
(I Corinthians 10:13)

As a rule, no more than this should be attempted in one session. Many of the details will only be highlighted, thus preparing for additional meetings. The pastor will vary his presentations accordingly. He may say, "We have touched many important phases of marriage. There is even more in 'The Order for Marriage.' Take this copy with you. Review what we have covered." There will be questions about the actual ceremony.

Plans for the wedding can naturally be discussed at the same time. Read the prayer. You may even want to pray it together.

The brief articles in this booklet are excellent. Read them together. You may also want to read ————— —————. You will probably have other questions when you come back on —————.

A closing prayer is most appropriate. It may be quite personal. It can include petitions of thankfulness for the wonders of God's creation, for love, for His Word, and requests for His continued blessing upon the twain preparing for marriage.

The booklet mentioned in the closing paragraph is "The Wedding Wreath," a certificate (booklet) printed by the United Lutheran Church. The "brief articles" referred to are helpful monographs on "The Sacredness of Marriage," "The Home," "Forbearance in the Home," "Industry in the Home," "Economy in the Home," "Children in the Home," and "Religion in the Home." Some good tracts are also available.

Frequently a pastor will definitely recommend the reading of one book or suggest several books. A carefully selected "lending library" may consist of his own or the congregation's books. Some pastors, especially those who conduct regular courses on Marriage for their young people and who have many weddings, have mimeographed a bibliography of books on different phases of marriage. Still others give to every couple they marry a copy of Dr. Leland Foster Wood's *Harmony in Marriage.*

The Vow
The Mutual Troth

The procedure for each couple so varies that certain details may be discussed under this heading, according to the questions and needs of each. A couple readily sees the essence and significance of the vow. The pastor emphasizes it repeatedly.

THE PRAYER

Almighty and most Merciful God,
Who hast now united this man and
this woman in the holy estate
of matrimony

*Your prayers are directed to a God of love and power. In His sight marriage is holy. He ordained it. He is the One who actually unites you in it. He wants your wedded life to be worthy of His blessing.*

Grant them grace to live therein
according to Thy Holy Word

*How much "grace" we Christians need day after day to live according to God's principles! Sometimes we need an extra measure. God is more than equal to any request. The higher our ideals, the more grace we need. We cannot achieve His high goal without His constant help. We must seek His help and know his will.*

The pastor now begins to make more personal the matter of prayer, individual and together, Bible study, personal and together, and Family Worship. He has already urged them to pray together. Now he urges them to begin their Family Worship on the first day of their marriage. Tracts explaining the why and how of Family Worship may be given to the couple. Devotional Manuals should be offered.

strengthen them in
constant fidelity

*When I pray this prayer for you at your wedding, you will be husband and wife. You are to be true to each other for life. Your life can be such that one need never worry about the other's loyalty.*

*Be true to each other in thought as well as in act. Suppose, for instance, that your husband or your wife does or says something to offend you. You may say nothing, but, as one advisor in a Marriage Clinic wrote:*

> *"Instead of finding relief in drugs or drink or running home to mama, a wife (or husband) may compensate mentally with a form of escape mechanism by imagining what life would have been like with Harry, the old beau, instead of with Tom, the actual husband. This is a sign of being emotionally immature."*

in true affection toward
each other

*Do you wonder why the word love is not used? I did too. I don't know who wrote that prayer. Whoever he*

*pas, he was a very wise man. You love each other now. That love will deepen into "true affection" five, ten, thirty years from now. It becomes more like the divine love which is God's ideal. It includes but is far more than mere physical attraction. A growing wealth of shared experiences "in sickness and in health" enrich it. Such affection is deep and steady.*

sustain and defend them
midst all trials and temptations

*Living together changes some things. Instead of going to his parents' home after work, as he now does, getting ready for dinner and date with you, Mary, he will come home to you. He will be tired. You will find it quite different in your own home too, day after day.*

*One day everything may go wrong for Jack at work. If on that same day, something happens to you at home, the stage is all set. You are both on edge. Then—a thoughtless word or some action may start it off. Mary may be thinking, "Just like a selfish man. He doesn't begin to understand all I tried to do today for him and now everything was spoiled. If he thinks I'm going to forgive him for what he did, he has another thought coming." Jack, you may be grinding your teeth. You review all the things that frayed your nerves. You may be thinking, "Just like a woman. She doesn't know all that I went through today AND it's really for her!" That old, selfish human nature in both of you will say, "Don't YOU give in. It wasn't YOUR fault."*

*How can you ever have Family Worship on that night? By all means have it. You are Christians. You may have to swallow several times during the Lord's Prayer, especially at the words "forgive . . . as we forgive." Then—look at each other. It doesn't matter who first says, "I'm sorry. I don't know what got into me." What does matter is that you forgive—quickly.*

*At other times one may find it more difficult to mention an annoying habit. Dumb silence rarely brings help. Talk it over. Be frank with each other. Be loving and considerate. Be Christian.*

You see the next part of the prayer
and help them so to pass through
this world in faith toward Thee.

Discuss personal faith, according to each one's need.

in communion with
Thy Holy Church.

All discussion about the Church, Church membership, and Church activities can be centered here. If they are not members of the same Church, ask what they plan to do about this. Show the desirability of having "one church home" but remember the welfare of two people is involved, not accessions or losses from membership lists.

At times it is wise to present some divorce statistics. They are available for all sections of the country.

Several years ago in one city in Virginia one out of every two marriages ended in the divorce court. In another city the ratio was one out of three. The state's average was one out of seven. But among people only nominally connected with a church, it was one out of fifty. Emphasize not the high divorce rate but the other side. A record based on 16,940 families where husband and wife were communicant members of a church revealed a rate actually less than one percent. Religion and Church give tremendous possibilities for a lasting marriage. True Christianity can make yours a God-pleasing marriage.

in loving service
one of the other

*Jack, you will learn that Mary likes certain things and does not like to do certain things. So when you wax the floors or sweep the walks or wash the pots and pans, or, even pick up the evening paper after you have scattered it here and there, you are actually saying "I love you." She'll understand. Continue "love's surprises" which helped to win her heart in the first place. Don't take each other for granted.*

*Mary, you will discover, if you've not already done so, that Jack likes certain things to eat, anything from apple pie or chocolate cake to sauerkraut or chop suey. When he comes home to you and sniffs that delightful fragrance, even though you may wonder how long it will take to get that smell out of your kitchen, you are telling him that you still love him. He may not be as handsome and dashing that evening as he was when you first met him twenty years ago but you love him.*

Such abiding happiness and deep contentment "after God's ordinance" and the growing together in true oneness is wonderful. It can be yours. The Lord has shown the way to that. He is The Way to something even more precious.

that they might enjoy forever
Thy heavenly benediction: through
Jesus Christ, Thy Son, our Lord

Explain this as it may be necessary.
Discuss any questions the couple may have.
Review the arrangements for the wedding.
Pray together.

Some pastors may want to present a Christian token to the couple, such as the folder with the Sallman Head of Christ on the one side and the motto "Christ is the Head of this house . . ." on the other. Names and date may be inscribed. Give it after the ceremony with words like these, "Christ is the open secret of every Christian home. Let Him be the real Head of yours."

Having established a fine pastoral relationship with the couples he marries, the pastor will try to strengthen the bond between home and church. He will make special pastoral calls. He may take personally the next devotional manual. He may refer back to some question they raised or some point of emphasis so that they may discuss anything that may be troubling the home. The couple should always feel that he is a trusted friend and guide.

The congregation may have special classes and activities for its couples. Friendships may be formed which also develop the bond between home and church. They may be able to bring another couple within the influence of the Gospel.

All that can be done before and after marriage should be done for the sake of Christian homes and families.

*Some Sources of Advice on Marriage Counselling*

American Association of Marriage Counselors
563 Park Avenue, New York 21, N.Y.
Robert W. Laidlaw, M.D., Secretary

American Institute of Family Relations
5827 Sunset Blvd., Los Angeles 27, Cal.
Paul Popenoe, Director

Commission on Marriage and the Home
Federal Council of Churches of Christ
297 Fourth Avenue, New York 10, N.Y.
Leland Foster Wood, Ph.D., Secretary

National Council on Family Relations
1126 E. 59th Street, Chicago 37, Ill.
Evelyn Millis Duvall, Ph.D., Exec. Sec.

* * *

*Some Books on Marriage and Family Life*

Appelhof, Gilbert, Jr., YOU CAN BE HAPPILY MARRIED New York, MacMillan, 1941, 218 pages. $2.00
A careful appraisal of personality factors affecting success in marriage and counsel as to marital adjustments.

Bowman, Warren D., COUNSELLING WITH COUPLES BEFORE MARRIAGE, Brethren Publishing House, Elgin, Ill., 1945, 32 pages, 25c
A fine manual prepared for pastors.

Baber, Ray E., MARRIAGE AND THE FAMILY, New York, McGraw Hill, 656 pages. $4.00
A college text book.

Duvall, Evelyn M. and Hill, Reuben, WHEN YOU MARRY, New York, Association Press, 450 pp. $3.00
This book exemplifies the functional approach to teaching marriage and family living. It is worth reading.

Goldstein, Sidney E., MARRIAGE AND FAMILY COUNSELING, New York, McGraw-Hill, 1945
Legal, economic, biological, psychological, and spiritual problems in marriage.

Groves, Ernest R., CHRISTIANITY AND THE FAMILY, New York, MacMillan, 1942, 299 pages, $2.00
The place of education for family life and of marital counseling in the church program.

Latz, Lea J., M.D., THE RHYTHM OF STERILITY AND FERTILITY IN WOMEN, Chicago, The Latz Foundation, 151 pages, $1.00
"Physiological, Practical, and Ethical Aspects"

Popenoe, Paul, PREPARING FOR MARRIAGE, Los Angeles, Cal., Institute of Family Relationships, 24 pages, 25c
Some prefer this to Butterfield's book.

Stone, Abraham, M.D. and Hannah, M.D., A MARRIAGE MANUAL, New York, Simon & Schuster, 334 pages, $2.25
Adjustments from a medical point of view.

Wood, Leland Foster, HARMONY IN MARRIAGE, New York, Round Table Press, 122 pages.
Harmonizing of two personalities, physical harmony, parenthood and the spiritual meaning of family life.

# Open Doors Among the Jewish People

Dan B. Bravin

WHEREVER the Christian Church is established there the doors of opportunity are open to the Gospel. How we avail ourselves of the open doors depends entirely on the messengers of the Gospel.

I have stood on the corner of a busy street and watched the milling crowd intent on going somewhere. One by one they entered into the open doors of stores, office buildings, dwellings. Not all went through the same doors, but all went where they thought they wanted to go.

In a Christian approach to the Jewish people the question is not so much whether there is an open door, or how wide that door is open, but rather how many of us are eager to enter that door? Everything else we may say on the subject is only academic. Mankind will not be won to a saving knowledge of Christ by academic statements, be they ever so true, but by a right attitude on the part of Spirit-filled messengers of Christ.

There are some 12,000,000 Jews in the world. With the exception of about 1,000,000, they all are located in countries where the Christian Church is established. It is providential for *them;* and it is a door of opportunity for the *Gospel.* "The highest honor of the Church is to be the life-giving energy to everybody in the midst of whom she dwells." We are the representatives of the Church who are to see to it that the purpose of the Church is fulfilled.

Of the 12,000,000 Jews in the world, 5,000,000 are in the U.S.A.—a Protestant, missionary-minded land. The responsibility for the evangelization of the Jewish people rightly rests on the Protestant Church—on the program of the local congregation, on the conscience of the individual Christian. The fact that this responsibility is not being discharged by the Protestant Church is a tacit acknowledgment that, while "the Gospel of Christ is the power of God unto salvation" to the Papuans, Chinese and Africans, it is not powerful enough for a virile and cultured people like the Jews. As a Christian Jew, I wish to affirm that "the Gospel of Christ *IS* the power of God unto salvation to everyone that believeth, to the Jew preeminently and also to the Gentile." If there is any weakness, it is not in the Gospel but in its messengers.

The very presence of 5,000,000 Jewish souls in a Protestant land like the U.S.A. constitutes an open door in itself; but instead of entering through the *main door* opened to us by God's own hand, Protestants are continually being side-tracked to some side door, which leads to the basement or to some attic where the people within the house are little affected. These Protestants are active in good-will meetings, interracial meetings, Zionist meeetings, pro-Palestine, anti-Palestine, pro-Semitic, anti-Semitis, meetings, etc.

St. Paul, whose brilliant intellect enabled him to see clearly down every side issue, often perceived the danger of being thus diverted from his main objective. It was probably the bitter experience of the perils of getting side-tracked in presenting the Gospel which lay behind the frank words to the Church at Corinth: "When I came to you," he said, "I came not with excellency of speech or wisdom . . . my speech and my preaching were not with enticing words of man's wisdom. I determined not to know anything among you save Jesus Christ and Him crucified."

We who, like St. Paul, desire and pray that Israel may be saved, must be on our guard against this same danger. We must discover our single goal in working for the evangelization of the Jewish people, and to refuse, by

God's grace, to be side-tracked from the path along which we press to reach it. Of course we should have a Christian attitude toward the Jewish people; but in a Christian attitude there is much more than a social relationship. There is a spiritual relationship without which the social falls to the ground.

Having said something as to the Christian approach to the Jews—and I intend to come back to it presently, let me now say a few words on the Jewish approach to Christianity. The general attitude of the Jewish people toward Christianity is negative, not because they have considered Christian theology and found it wanting, but because of a fear that to become Christian might endanger their solidarity as Jews. To the vast majority of the Jewish people, Judaism is merely a shell, the kernel of which is the Jewish people. Their interest is in the kernel rather than the shell. This great majority is not interested in religion *per se*, but they will occasionally attend services in the Synagogue and say prayers, because these acts belong to the efforts that make the survival of Jewry possible. We see, then, that the aim of the Jewish people is to be Jewish rather than to retain Judaism. To the extent that Judaism helps them to be Jews, they welcome it. On the other hand, to the extent to which Christianity endangers their Jewishness, they feel that they must reject it. Like all human beings, they feel the need of communal security. Even after they have been convinced of Christian truths, Jews will hesitate to identify themselves openly with Christ until they are convinced that they can have that communal security in Christian fellowship. Once convinced of that, they take their stand for Christ and often enrich on Christian faith by godly living and sacrifice.

The attitude of the Jewish people of North America toward Christianity may be divided into seven parts. There are the Christian Jews, of whom it is said that there are about 100,000 in the U.S.A. and Canada; the Secret Believers, whose number cannot be estimated; the Double-Minded, who can see good in Christianity as well as in Judaism and avail themselves a little of both; the Escapists, who do not identify themselves with anything Jewish because they wish to escape the stigma of the name "Jew"; the Judaizers, among whom are the Conservative and Reform rabbis who seek to come before Gentile audiences to prove that Judaism is every bit as good as Christianity and whose real object is to prove that it is superior to Christianity; the Antagonists, who by the spoken and written word warn their people against Christianity; and, finally, the Indifferent, who constitute a large segment of the Jewish people.

All of these stand in need of the grace and mercy of God; all of these are souls for whom Christ died; all of these we covet for Christ. Their place is within the Church, not outside of it; *for* us, not *against* us. We need their rich heritage to complete the full purpose of the Church. We say with St. Paul: "If their transgression means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean!"

What is the message we are to proclaim to the Jewish people? As Christians, we have no other message but that of the Gospel. What the Gospel is and how it works is well known to a Christian audience and need not here be amplified; I need but say that the teaching of Christianity and that of Judaism are vastly different. Were there not that difference, the Church and the Synagogue would not be standing apart throughout these centuries.

The first difference that is apparent to the student of this subject is the fact that the Jewish people do not acknowledge the authority of Christ Jesus our Lord. We do! His life is our example; His teaching our way of life; His vicarious suffering our salvation; His triumph over sin and death our sole hope in the struggle with the same. Every ideal, every philosophy, every theology must have an authority, whether that be in personal experience, in history or in the teaching of one greater than ourselves in whom we have confidence. Our authority is Christ. His life in our lives gives us the experience that His teaching "works" and our religion becomes an experimental religion. This the Jewish people do not have. We can give it to them.

The second difference lies in the fact that Christianity is deeply concerned with *creed*, giving in precise language what a Christian must believe in order to be a Christian. Judaism, on the other hand—in all the vast bulk of the Talmud with all its myriad of laws—does not have one clear statement as to what the Jews must believe, but thousands of statements as to what a Jew must *do*. It does not mean that Christianity, believing in creed, is not interested in what a man does; nor does it mean that Judaism, interested in deed does not care what a man believes. Rather is it a difference in direction. Christianity believes that if you begin with the right ideas you will eventually arrive at the right actions. Judaism, on the other hand, believes that if you begin with the right action you need not worry about the idea behind it. A Christian, then, believes in going from Creed to Deed; Judaism believes in beginning with Deed and letting that become the creed. Superficially, it would seem that Judaism and Christianity, though starting out at the opposite ends, arrive at the same place; but that is not so. Human experience teaches that doing a good deed does not make a man good; but having a good creed does prompt a man to good deeds. This is good philosophy and it is good Lutheranism. Dr. Martin Luther put it succinctly when he said: "Gutte fromme Werke machen nimmermehr einen guten frommen Mann, sondern ein guter frommer Man macht gute Werke." In English: Good works never yet made a man good, but a good man does good works. The difference between Deed and Creed is the difference between Conduct and Character. Conduct is what a person does; Character is what a person is. Conduct is swayed by expediency; character is stable.

This difference of mood explains the difference in Christian and Jewish communal life. The Gentile onlooker does not understand this difference of mood and often comes to the conclusion that the Jew who performs a benevolent communal deed is as good as he is himself and, therefore, should be left alone; and alone he is left,

a shrivelled soul. He is left alone, as if the Church had no message for him, as if the Jew, of all people, did not stand in need of the Saviour's mercy and pardon. This error is not in the Church's Confessions, but it is in her children's attitude. Can this attitude be changed? That depends on the seriousness with which the leaders of the Church approach the subject.

Let us hear what the Jewish people themselves say on the matter of religion in Israel. I. L. Peretz, one of the best known Jewish writers, puts it like this:—"We have a garden, but no gardener; and so the garden runs to weeds, with no one to root them out. There is none to tend the wholesome plants, to support the weak ones, to water the thirsty ones. . . . There are young seekers, with none to show them the nearest or help them find the surest road...The simple folk thirst for the Word of God, but there is no one to show them the difference between what's pure and what's impure. So, they drink out of the poisoned well."

What remedy does the Church have for the sickness in Israel? What message does it have? The spiritual need in Israel and their proximity to the Church constitute the "open door."

This brings me to the conclusion of our theme: What shall be the Christian approach to the Jews? I recommend the direct approach. Start, first of all, with the Church in convention making some profound pronouncement as to our earnest aim of bringing the Jewish people into the universal fellowship of Christ. Keep this up in the Church press; let it become a perpetual part of the Church's conviction and belief. Carry it over into the pulpit; pass it on to the congregation; let it become a religious attitude of our people. Then see what will happen. Jews will hear Christ speaking to them through His faithful ones. The open door will lead to open hearts. A deep conviction on the part of the Church will lead to a more earnest investigation as to the claims of Christ on the part of the Jews.

To implement this, I recommend that we hold pastoral institutes at which the whole subject of a Christian approach to the Jews can be presented. Let us select such strategic positions as Pittsburgh, Baltimore, New York and Chicago, and hold four institutes of four days' duration consecutively, say from Monday to Thursday inclusive. Hold the institutes away from the large cities. Invite a hundred pastors to each institute; they could be drawn from a radius of two-hours' travelling by auto. The expense of room, board and travelling could be carried by the Department of the Christian Approach to the Jewish People. This will be money well invested in real evangelism. An institute of four days or ten sessions should impart information, edification and spiritual enthusiasm for a Christian approach to the Jews that will bear much fruit. If something like this is not the very core of evangelism, I should like to know what is!

I further suggest that the Department for the Christian Approach to the Jews, through the Synodical officers of the co-operating bodies of the N.L.C., issue a questionnaire to all parishes as to the number of Jews and descendants of Jews in their membership. Such statistics will be of great value to the Department and of encouragement to the Church, which supplies the wherewithal to carry on the work. The total figure of Jewish Christians within the eight co-operating bodies of the N.L.C. may reasonably serve as a guide for American Christendom at large. The number of Jewish Christians thus revealed will be so large that it should stop the mouths of critics who are forever wondering whether a Christian approach to the Jews is worth while. "Where are the converts?" they always ask. My answer always is: "In the Church—where they ought to be!"

Let us get to evangelization of the Jews in earnestness and not merely as an emollient to salve our consciences.

The Jewish people believe that they form a brotherhood more real, stronger and more responsible than does the Church; we can prove to them by our spiritual interest and friendship that real brotherhood is in the Church, that the God of Israel is the God of all men, that the Messiah of Israel is the Saviour of all men, and that the Church is the Zion to which the Jewish heart gravitates. We may then expect to see Jews and Gentiles marching under the one banner of Christ who is our King!

# BOOK REVIEWS

MY SOUL MORE BENT, *by Allan V. Lee, as told by Melva Rorem. Augsburg Publishing House, Minneapolis, Minn. 111 pages, illustrated. $1.25.*

Good reading for everyone. Poliomyelitis laid Mr. Lee low as he was about to enter Luther Theological Seminary, St. Paul, Minn., for his final year, preparing for the holy ministry. There followed anxious, painful weeks and months at Rochester, Minn., the University Hospital, Warm Springs, and under expert treatment by Sister Kenny. Though there was some recovery of paralyzed muscles, no hope of complete restoration was given. But the vision and inspiration of a Spirit-filled soul triumphed over the weakness of the flesh. Where the spirit is willing, and resting heavily on the power of God, otherwise insurmountable handicaps can be hurdled. A sound mind does not always need a sound body to accomplish great things. "Not what we lack, but what we do with what we have," determines the temper of our steel. Today, though still in a wheel chair, Mr. Lee is a successful evangelist in the Evangelical Lutheran Church. He has completed his final year at the seminary, and has traveled from Texas to Alaska and from New York to California speaking everywhere in the interest of God's Kingdom and human souls. But read the book. It is well written and deserves wide reading. You will like it; and it will help you to appreciate what you have.

C. J. Rebelein.

MY CHURCH, A History of the Missouri Synod for Young People *by H. O. A. Keinath, Illustrated by Frank C. Foster, Concordia Publishing House, 138 pp., cloth, $1.50.*

This attractive, beautifully illustrated volume of the Missouri Synod's Centennial Series has been written by Prof. H. O. A. Keinath of Concordia Teachers College, River Forest, Illinois. As stated in the preface "an attempt has been made to keep the reader on the junior high school level in mind." Thus there are no deep theological discussions to be found in this book. It is "light" reading, but at the same time it is good reading for anyone who wants to acquaint himself with the main streams of the Missouri Synod history. Adults, too, will enjoy this volume. Non-Missourians will appreciate the fairness of the author. The sad fact of Lutheran disunity is treated objectively without a trace of self-righteousness. A special chapter is devoted to "The Missouri Synod among the Lutheran Synods of America." It is a humble book, extolling the glory of God. Men, with the possible exception of C. F. W. Walther, are not dealt with at any length. Rather God's miraculous ways are shown: how He encouraged the little disheartened band after the defection of Stephan (who, by the way, is given due credit for his part in the emigration); how He warmed the heart of Wilhelm Loehe and how He helped those early colonies in Michigan. The principal stress is laid upon the educational mission of the church. It seems that the author feels that next to God's blessings the conscientious training of teachers and preachers is the primary concern of the church. There are chapters on the work among the early settlers, on the first college in Altenburg, Missouri; on the work among the Indians; on the foreign mission work including very interesting details on the South American work of the Synod. The final chapter "At a meeting of the Missouri Synod" gives a good picture of the organizational setup at the present time. "Study Helps" (Questions; Something to do; and Suggestions for additional reading) are appended to each of the sixteen chapters. Frank C. Foster's many colored illustrations, charts, maps and portraits and the large type make this little volume pleasant reading.

W. G. Tillmanns.

BEFORE ABRAHAM, *by Byron C. Nelson.*

This is a truly fine book. The author is a Lutheran pastor in the E. L. Church. His theological training was taken at Maywood and Luther Seminary; his secular education he received at George Washington University and the University of Wisconsin with two years of post-graduate work at Rutgers and Wisconsin. His studies were mainly in science and philosophy. He passed New York's test for teaching genetics in college and has done extensive war geological field work in the United States and in Canada. He earned a Th.M. at Princeton Theological Seminary.

He was inspired to write this book by the question of a young girl coming home from school: "Mama, were Adam and Eve cavemen?" And one day he heard a lecture at the University of Wisconsin in the course of which the lecturer said that the glacial epoch was at its height 15,000 years ago. We are thankful for the inspiration which gave us this book. He answers the question if Adam and Eve were "cavemen," and also if the statement about the 15,000 years squares with the Bible. The first question is answered by a convincing No. Adam and Eve were not "cave-men" with the connotation of a low state in the evolutionary process of man. This process Nelson emphatically repudiates. He shows that many people have lived in caves in historical times at some time or other, but they proved by their craftsmanship as well as by their artistic sense and proficiency, that they were on a high plane of mentality. On the north shore of the Mediterranean people still live in caves, but they are not cave-men.

As for the glacial epoch, there is apparently no doubt that there was one, if not more. And if it was at its height 15,000 years ago, what becomes of the venerable belief that the world was created 4004 years ago? The author answers the question. The Bible does not say that the world was created 4004 years B.C. This belief is based on the calculations of Bishop Ussher. The Bible gives no dates, only data. The 15,000 years antagonize Bishop Ussher, but not the Bible. The Bible teaches theology, but not chronology. True, there are genealogical tables in Gen. 5 and 11. Bishop Ussher overlooked, as others after him have done that these tables are not records of individuals or of individual generations, but they are often condensations. Hence, there are gaps in the genealogical tables. The author refers to a number of such condensations. Even the words begat, father, son, do not indicate the close relationship that they do today. A man's father may simply be his ancestor, far remote. The author accepts the chronology after Abraham as credible and as substantially correct. It is mankind before Abraham, but after Noah, which is dealt with in this book. This is where the glacial period comes in. Whether that took place six thousand years, or sixty, or six hundred thousand years ago, matters nothing to our faith. Before the tenth chapter of Genesis there is no other record of mankind than that contained in the Bible. Science cannot penetrate beyond the Flood.

The author ridicules and riddles the pretensions of evolutionary science. The lack of unanimity in their theories promotes the view that an unbiased science would prove that men have ever been as they are now. In another word, created; not evolved from lower forms of life. But how many years ago science cannot tell, and the Bible which could tell, does not. And so no proved or imagined antiquity of man can be so great that a Christian can not accept it, since no fundamental doctrine is in any way involved. The battle between the Bible and science about the age of man, is not a battle between the Bible and science, but between Bishop Ussher and science—sometimes falsely socalled.

The book has only 116 pages. It has 81 illustrations. At the end of every chapter is a brief summary of its contents. These summaries are invaluable aids to the understanding of the subject.

The reader should have, at least, an elementary knowledge of the Bible and geology, if he is to get the full benefit of the book. The author has done his best to help overcome the deficiencies in both. Patience and the will to understand will bring rich reward. The author has the skill of presenting even the abstruse concepts in a clear and unmistakable manner. Younger people of high school and college age, who often face the problem: the Bible *or* Science, should read it. And they will find that it is not a case of *either-or*, but of *and*. Both the Bible and nature are God's work; and between them there is the most beautiful harmony. Let "Before Abraham" help you to see it.

WFE.

THE POLITY OF THE CHURCHES, *by J. L. Schaver.*

In reviewing this work, your reader is laboring under a handicap. It is a work of two volumes, but he has only one, the first. What he does not find in the first volume, yet wants, may be supplied in the second.

The work is a survey of the Polity of the Churches. The author places them into one of three groups: Episcopal, Congregational, and Presbyterian. Lutheran polity is, apparently, bracketed with Presbyterian. Whether Lutheran Polity comes closer to Presbyterian or to Congregational, or is in a group by itself, namely, Congregational-Synodical, has not yet been determined. I do not know if its place has been definitely assigned or not.

Out of the vast mass of historical data, the author has

skilfully chosen those which are pertinent to his purpose. The history of the three Polities is ably presented and appraised. I would not say that anything new has been added to what is already known, yet, is not generally known. He presents it with remarkable brevity and lucidity. The busy reader who wants the facts need not plow through a mass of detail in order to get at them. The author must have spent much time in research, in sifting, and finally in organizing his material. And still I would say that the book is overburdened with many irrelevant details. The description of the meeting place of the Synod of Dort is a matter in point.

The author is a member of the Reformed Church. That may account for the vast amount of space given to the discussion of the polities of Reformed Churches. As readers of the book, he had members of these Churches in view. They understand terms like Classis, Classes, Presbytery, Consistory, Session. But they are foreign terms to Lutheran and no doubt many other readers. For their benefit a word of explanation and definition might have been added, a "which is interpreted."

Perhaps a more detailed discussion of the politics of the Churches follows in the second volume. Yet in view of the fact that the Lutheran Church is mentioned in the first volume, and dismissed with a few pages, while much space is given to the others, and even to matters which only by a stretch of the imagination can be said to belong to Church Polity, as Chapter Eleven, to bracket Lutheran Polity with Presbyterian Polity is hardly enough. It seems also, that more space is allotted to the Christian Reformed Church than its size or significance warrants. A member of the A.L.C. may also resent it that one Lutheran body is singled out. Its attitude to open communion, lodgism, and other matters is shared by the Lutheran Church in America.

We who read the book may wonder how a disciplinary measure in the day of Calvin, revolting to us today, can still be called a fine discipline. While discipline is a matter of polity, and so must be discussed, deploring the lack of it hardly has a place in a work of this nature. This is one of the many times when the author lapses into subjective opinion.

He considers exercise of faithful discipline one of the three marks of the true Church, on a par with true preaching of the Gospel and faithful administration of the Sacraments. Cf. the Augustana, Article VII.

The discussion of the Eldership, the Ministry, and the major Assemblies is especially fine. The author says that the polity of the Lutheran Church in Germany was Erastian. Later he says that the idea of separation of State and Church was foreign to the times of the Reformation. We do not see why the Lutheran Church is mentioned especially.

The volume concludes with Church statistics and Notes. Since statistics soon are antiquated, they could have been omitted. But the Notes are valuable, although they deal entirely with the Presbyterian and Reformed Churches.

As far as he goes, the author has done a very fine piece of work. Whether or not it can be quoted as an authoritative exposition of the subject remains to be seen. Written in a popular style, it should appeal not only to preachers but to laymen as well.

Church polity was not created by fiat, but is an organic growth. Each Church has, and may have, the polity that is suited to its genius. It is a part of our liberty as Christians. Only, as the author says in the preface, "that all things be done decently and in order." Church polity has been the result of groping and struggle; but through all the struggle runs like a red thread the desire to do everything decently and in order. This book should help in giving understanding principles, and perhaps, aid in solving problems connected with them. WFE.

# Lutherans in the News

## American Lutheran

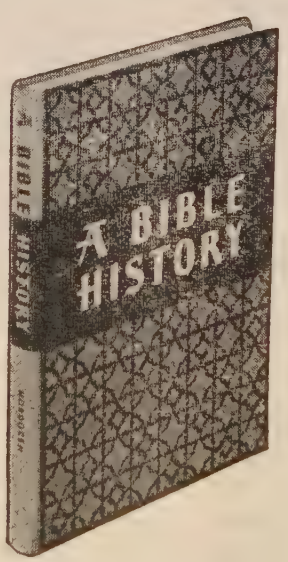
By Arthur P. Michelfelder

### Bon Voyage to Amsterdam

President Harold L. Yochum is the clerical delegate for the American Lutheran church, taking the place of the late Dr. Ralph H. Long at the meeting of the World Council of Churches, meeting in Amsterdam in August. President Yochum will visit the Scandinavian countries and possibly France and Germany before returning to the States in time for the opening of school at Capital University. May God's abundant blessing rest upon all who sail the high seas to and from the meeting in Amsterdam and grant them wisdom from above to meet the problems coming before the assembly.

### New Student Pastor at Ohio State

With the beginning of the winter quarter in September, the Rev. Robert Boettger, formerly assistant student pastor at the University of Minnesota, will take charge of the full-time pastorate to students at Ohio State Uni-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rsity. Pastor Boettger replaces Pas-r William Larsen, who has been as-gned to the University of Minnesota r the student service commission of e National Lutheran Council.

Pastor Boettger has been a chaplain the last war, served at Willow Run, d for the past year has been assist-t student pastor in Minneapolis. The urteen hundred Lutheran students Ohio State look forward to the day hen they can learn to know the new astor, as they have learned to know d love and appreciate "Pastor Bill" arsen. God bless the work among udents on all our state university mpuses.

Grass Roots Program in Ohio District Under the direction of the Youth ommittee of the Ohio district all con-regations are enoying the unusual rivilege of planned meetings, one in ach congregation, in which a guest peaker presents the entire work of e Youth Department of the Church, nd helps pastor and people solve some f the problems in their working among e youth of their congregation.

## United Evangelical

By H. Skov Nielsen

New churches have been dedicated ecently in Kansas City, Kas., and in ortland, Ore. Dr. N. C. Carlsen offi-iated on both occasions.

—

Pastor P. C. Paulsen, widely known s translator of Danish hymns, passed way on July 26 at the Bethel Home, elma, Calif., where he and his wife ad been living since failing health ad brought about his retirement a ouple of years ago. He was buried t Luck, Wis.

—

The new administration and library uilding at Dana College is nearing ompletion, and it is hoped that some arts of it will be ready for use by the eginning of the new school year. rospects for enrollment are better han ever before. At least twenty tates and two Canadian provinces will be represented.

—

Prof. Paul Nyholm of Trinity Sem-nary left early in July for Europe to pend a few weeks in Denmark and Germany before proceeding to Amster-dam to represent the U.E.L.C. in the World Council of Churches. He is writing a series of articles that are appearing in various church and secu-lar papers here.

—

Pastor Anders Hansen of Elk Horn, Ia., has resigned from his parish work to devote his entire time to the man-agement of the Salem Old People's Home there, and to the spiritual care of the rapidly increasing number of aged people within its walls. As pas-tor of the local church he is being succeeded by Pastor Clarence Jensen of Minden, Nebr.

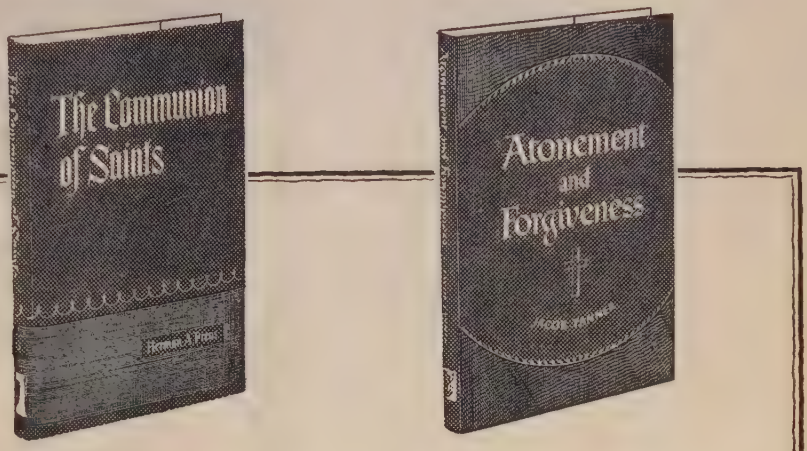
## Lutheran Free Church

By H. C. Caspersen

*The Annual Conference* of the Lu-theran Free Church was held at Will-mar, Minn., June 9-13. All reports gave evidence that a year of much work had been completed, and every branch of activity had made some progress. Both home and foreign mis-sions had received more than their allowances for the year. The schools, Augsburg College and Seminary, Min-neapolis, Minn., and Oak Grove Sem-inary (an academy), Fargo, N.D., had likewise received their stipulated al-lowances.

Both schools had record registra-tions. Augsburg had a total registra-tion of 907, and Oak Grove 246.

Augsburg College graduated 79, 45 men and 34 women. The theological department graduated three candi-dates, the total registration being 18 students. Next year the theological

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first year class will have a considerably larger number of students than for some years past, since many of the college graduates have declared their intention to take up the study of theology. The theological curricula have been widened so graduates will receive the degree of Bachelor of Divinity.

Augsburg is planning to erect another building in the near future. A science and library building is very much needed. Oak Grove has recently finished a new hall for gymnasium and more class room.

*Dr. T. O. Burntvedt* was re-elected president for a term of three years. As vice president the Rev. Clarence J. Carlsen, pastor of St. Olaf Lutheran church, Minneapolis, was re-elected for one year. For secretary the Rev. Sverre Torgerson, Minneapolis, editor of *The Messenger,* was re-elected for one year.

*The Rev. Peder Konsterlie,* Minneapolis, secretary-treasurer of the Foreign Mission, has left for a two months visit to the mission fields in Madagascar. One new missionary, the Rev. Iver Sonnack, son of Pastor and Mrs. P. G. Sonnack, Ellendale, Minn., is going to China; a lady, Miss Helen Aarsett, is going to Madagascar. There is need for more missionaries abroad and more pastors at home.

*The Rev. P. A. Strommen,* who has been a traveling evangelist for a few years, has resigned and taken a settled charge at Mora, Minn. The Rev. Elmer Brandt has been elected as his successor. The Rev. Alfred Knutson is the other traveling evangelist. There is need also for more evangelists.

—

*The question* of affiliation with the World Council of Churches was discussed at the Conference. The question received a negative vote—2 to 1 against. This result was largely due to lack of sufficient knowledge about the whole question. When the people become better acquainted with this important and significant movement there can be no doubt that all Lutherans in America also will affiliate as they are doing in Europe.

—

*Some distinguished* churchmen have visited here during the last months. Bishop Arne Fjellbu, of Trondheim, Norway, gave addresses at Augsburg College and in churches here. He spoke about the condition in Norway during and after the war, about Lutheran Action relief work, the World Council of Churches, and other subjects. Dr. Hans Asmussen, chancellor of the German Evangelical Lutheran Church, also spoke at our school and other places about the situation in Germany and particularly about the food rationing which he said was far below the average quantity needed for maintaining a healthy life. Dr. Anders Nygren of Lund University, Lund, Sweden, gave several lectures before seminary classes and visitors and spoke in the chapel. He spoke in English. Dr. Nygren is the new president of the Lutheran World Federation, succeeding archbishop Einar Eidem of Sweden. He is author of several important theological books. Bishop Hanns Lilje, Hannover, Germany, gave addresses both at Augsburg College and at the Annual Conference. He treated different subjects such as European relief work, the Lutheran World Federation, and the World Council of Churches in which he showed much interest.

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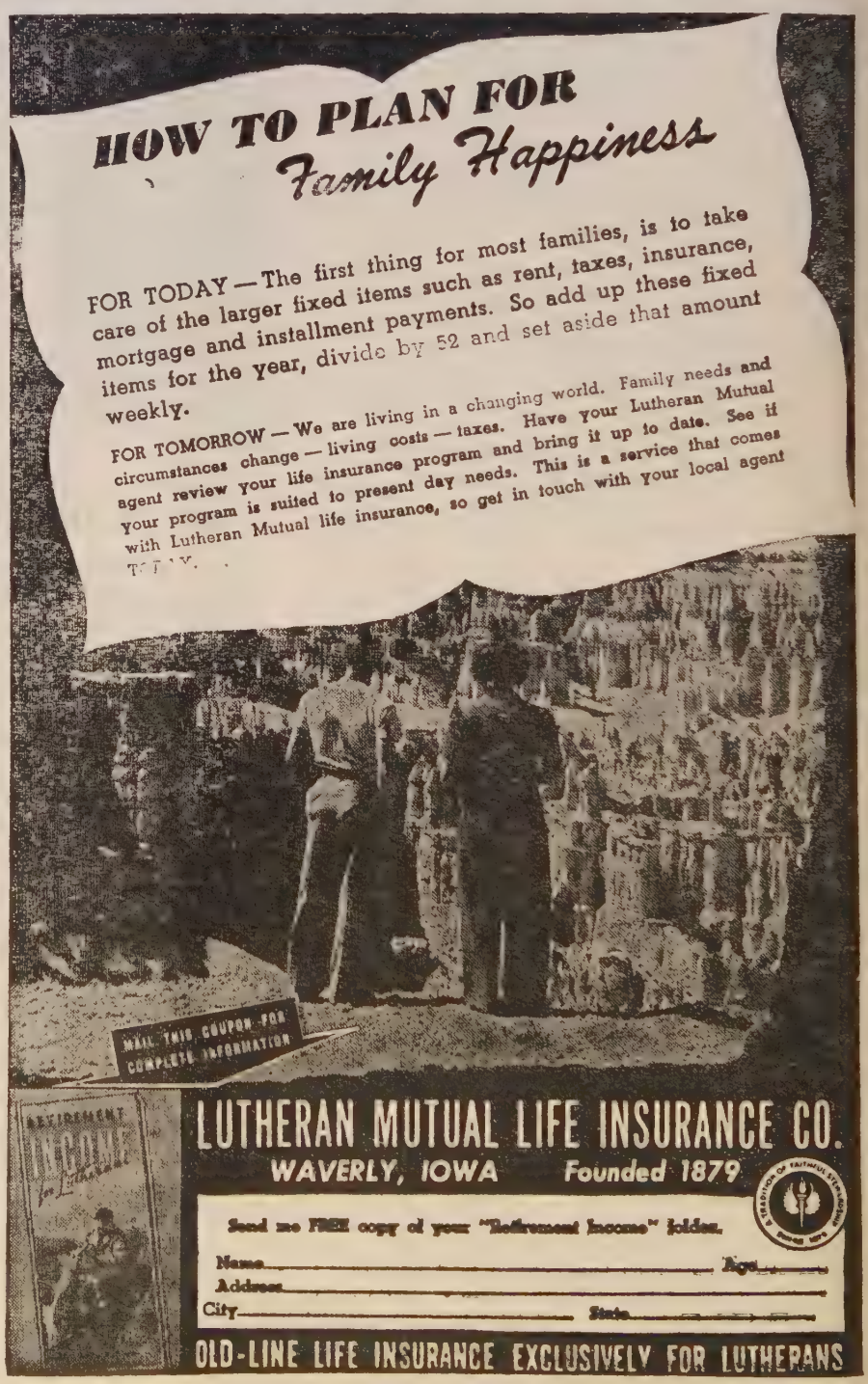
*The Chronicler* under this heading has been abroad for six months. Most of this time he spent in Norway, where he and 14 other editors from the States were visitors by invitation of the Norwegian government. We traveled extensively in Norway, particularly in the northern part where the greatest ravages of the war took place. The whole of Finmark was practically in ruins. He attended also the meeting of the Lutheran World Federation at Lund, Sweden, and visited Copenhagen and other parts of Denmark.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## Lutheran Leader and Family Killed in Air Crash

Hong Kong—Dr. Daniel Nelson, relief director in China for the Lutheran World Federation, his wife and their two children, were among 25 persons who died when a flying boat crashed off the coast of southern China.

The plane, operated by Cathay Pacific Airways, plunged into the sea after having covered only four miles of its regular 40-mile overwater run from the Portuguese colony of Macao to Hong Kong. The bodies of the Nelson family, recovered from 30 feet of water, were among the first identified, including those of the children, Marguerite Rose, 16, and Daniel Idso, 13.

When the tragedy occurred, Dr. Nelson had been back in China less than a month from a three-weeks visit to the U.S., during which he conferred with National Lutheran Council officials on problems of orphaned missions in China. Soon after his return to Shanghai, he and his family went to Hong Kong on a brief vacation. They were flying back from a side trip to Macao when the plane crashed.

Dr. Nelson is the third member of his family to die a violent death in the Orient. His father, the first American Lutheran missionary to enter China, in 1890, died in 1926, the victim of a stray bullet during the Chinese Civil War. A brother, also a missionary, was killed by Communists in 1932 after being held a prisoner for two years. All three were members of the Evangelical Lutheran Church, formerly the Norwegian Lutheran Church.

Dr. Nelson was appointed relief director in China for Lutheran World Action in February of 1944. In this post he distributed funds from America to maintain Scandinavian and German missions that were cut off by the war from their headquarters and thus saved them for the Lutheran Church.

Dr. Nelson wrote a new chapter in the history of foreign missions when he pioneered missionary aviation in China. In July of 1946 he purchased a C-47 transport from the U.S. Army, christened it the "St. Paul," and used the plane to break the bottleneck in the transportation of missionaries and supplies to and from stations in various parts of China.

While in the U.S. last May, Dr. Nelson was elected president of the World Missionary Aviation Conference at its organization meeting in Washington, D.C.


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# On the Religious Horizon

## Decide German Lutheran Church Is a Federation

Eisenach, Germany—The Evangelical Church in Germany is a Federation and not a Church. That fact was established in a constitution adopted for the organization at a meeting here of Protestant leaders from all four zones of Germany.

The constitution declares that the Evangelical Church is a "bund" of Lutheran, Reformed and United Churches, and that it "respects the principles and confessions of the member Churches."

It is further provided that legislation issued by the three Church groups and by the Evangelical Church "must not conflict."

However, the document, consisting of thirty-four articles of "basic order," vests broad powers in the Evangelical Church, or EKID as it is known, to achieve the stated purpose of "unifying the church life of the member Churches."

It is stressed that EKID will be conducted as an independent organization, with its own principles, legislation and administration. The latter will consist of a synod, church conference and council, and provision is made for the establishment of "church chambers" to serve as advisory bodies.

The council of EKID will consist of eleven members elected for six-year terms by the synod and the conference. It will comprise the church chancellery and the "kirchliche Aussenamt," or foreign office. A special court of arbitration will be established to settle differences and disputes within EKID.

The synod, meeting annually, will consist of 100 members elected by the governing groups of the member Churches and 20 appointed by the council. Not more than half of the members, who will serve for six-year terms, may be theologians. The synod, headed by a self-elected presidency, is empowered to pass resolutions by a majority vote.

The church conference will be formed by the member Churches "to take care of their common interests." Members may participate in discussions of the synod, but may not vote.

### Bishop Meiser Heads German Lutheran Church

Eisenach, Germany — Bishop Hans Meiser of Bavaria was elected president of the United Evangelical Lutheran Church of Germany at its general synod here. He had been provisional head of the group since the movement to unite the Lutherans in Germany was begun.

Bishop Hanns Lilje of Hannover was named as deputy, and he and Bishop Meiser, with three laymen, will constitute the executive leadership of the Church.

Both the Lutheran Church of Bavaria and the Lutheran Church of Saxony submitted proposed constitutions to the synod, and that presented by Saxony was adopted. Observers commented that the document showed the strong influence of American Lutherans in Germany, particularly the Missouri Synod.


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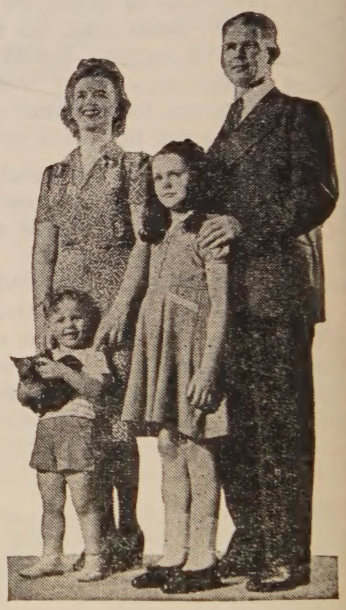

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*ligious Sects Grow Germany*

rankfurt—The rise of religious sects over postwar Germany, at a rate surpassing the mushroom growth sects following the first world war, disturbing leaders of "established urches" in this country.

Only recently Lutheran Bishop Theoil Wurm of Stuttgart assailed the wth of pentecostal sects in his dioe as a manifestation of "the sickly, holy urge to possess spiritual gifts ch as speaking in tongues, miracles healing, and visions." He said this ge threatened to displace "the deive gift of the Spirit and the knowlge and love of Christ."

Leading the list of sects in point of mbers are the Jehovah's Witnesses, hose advertising posters may be seen cities, towns and hamlets everyhere.

In the Soviet Zone, where the Witsses are strengthening their ranks, cts are not permitted to use some otestant churches whose pastors vor sharing their church buildings th other religious groups. Evangelal Bishop Beste of Mecklenburg is one ho is definitely "opposed to sects" ing such buildings.

The rise of sects recently brought is comment from Bishop Hans lje's Sonntagsblatt: "The sects are ly by-products and symptoms of the isis, not the solution."

---

*erman Lutherans Win on oly Communion*

Eisenach, Germany — Conservative utheranism gained a signal victory r its doctrinal position on the sacment of Holy Communion at the eeting here of the Evangelical Church Germany (EKID).

After four days discussion of the sue, an article was written into the w constitution of EKID which prodes for "a common Lord's Supper up mutual agreement." In other words, e question of who shall commune is ft to the individual Land Churches, is the current practice.

Members of the Confessing Church d by Dr. Martin Niemoeller argued favor of completely unrestricted utual participation in Holy Communn. This proposal was opposed, hower, by a group headed by Bishop ans Meiser of Bavaria, president of e newly-organized United Evangeli-al Lutheran Church of Germany.

Bishop Meiser's group insisted that he decisions of the second Treysa conrence of the Evangelical Church in ermany, held in June of 1947, should e respected. At Treysa it was agreed that "evangelical church members are not to be excluded from the Lord's Supper if they belong to another confession within the EKID."

This agreement was aimed particularly to guarantee spiritual ministration to the millions of displaced German Protestants who now reside on territory of established churches other than their own. While it would seem to provide for unrestricted participation in Holy Communion, its practical application was intended only in cases of "dire extremity." For example, if a church member was dying and was not able to receive the Lord's Supper from his own denomination.

It was pointed out here that refugees of the Reformed faith are often admitted to the Lord's Supper of Lutherans, but Lutheran churchmen at the sessions were opposed to having the practice validated through a constitutional provision in EKID.

---

*Danish Parliamentary Group To Study Church-State Relations*

Copenhagen—A special committee has been set up by the parliamentary group of the Conservative Party to study Church-State relationships in Denmark, it was announced here.

Headed by former Minister of Ecclesiastical Affairs, F. Fibiger, the committee includes a professor of theol-

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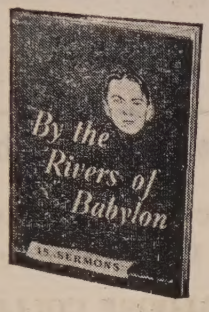


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ogy and two clergymen. All are active politicians.

Informed circles here believe the committee will introduce a bill next autumn providing for greater independence of the Church from the State. The bill is expected to assure the Church autonomy on all matters except financial ones, which would still be determined by parliament and the Ministry of Ecclesiastical Affairs.

Formation of the committee was seen here as the direct result of a controversy caused by the passage recently of a bill permitting women to be ordained as ministers.

When the measure was adopted by parliament church leaders and Conservative Party members complained that the Church did not have an organ within itself which might decide the question.

A major proposal of the committee, it is anticipated, will be that a Church Council, similar to the one recommended for inclusion in a new Norwegian Church constitution, be formed.

Under the Norwegian proposal, which was made by a special governmental commission, the Church Council will be the supreme body of the Norwegian Church in all spiritual and internal matters. It will have the right to be heard by the king in all disputes involving ritual questions, and will be consulted before any laws are introduced in parliament affecting the spiritual life of the Church.

The Norwegian commission's proposals are expected to form the basis of a new law to go into effect next year.

---

*Budapest Papers Launch Campaign Against Lutheran Head.*

Budapest — Communist-controlled newspapers here have launched a campaign against Bishop LaJos Ordass of Budapest, head of the Hungarian Lutheran Church, because of his opposition to the government's recent action in nationalizing church schools.

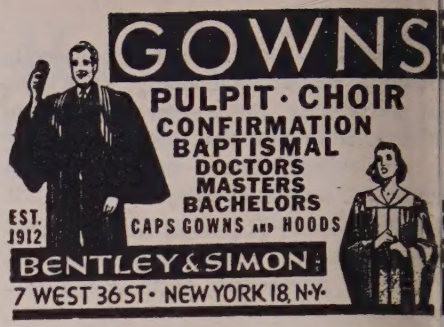
One article charged that Bishop Ordass' "anti-democratic political standpoint" came to the forefront after his visit to the United States last year, when he was guest of the U. S. A. Committee for the Lutheran World Federation.

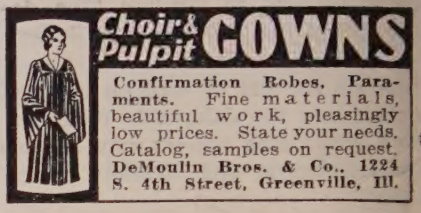
Another account noted that "a most unsympathetic attitude is taken toward the blessings of democracy" by Bishop Ordass, and that he "even now is trying to agitate against a peaceful agreement" between Church and State.

The newspaper asserted that the Lutheran Church had delayed its statement on agreement between Church and State because "the revolutionary change in the state was not followed by the change of personnel in the Church."

"The so very much needed change of the old guard will happen now very shortly in the Lutheran Church," the newspaper predicted, "and after the democratic change, there is every [illegible] that following the Reformed Church, the other great Protestant denomination will have leaders with democratic spirit which will make cooperation with the State peaceful and fruitful for the benefit of the masses of believers."

(The Lutheran Church of Hungary has steadfastly resisted encroachment of the State in Church affairs. Early this year it discontinued the broadcast of church services because the management of the Hungarian radio system demanded that all sermons be subject to censorship before being preached over the air. At that time, Bishop Ordass asserted that no secular authority has the right to sit in judgment over the proclamation of the Church.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